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SECRET INSTRUCTIONS

OF THE

JESUITS

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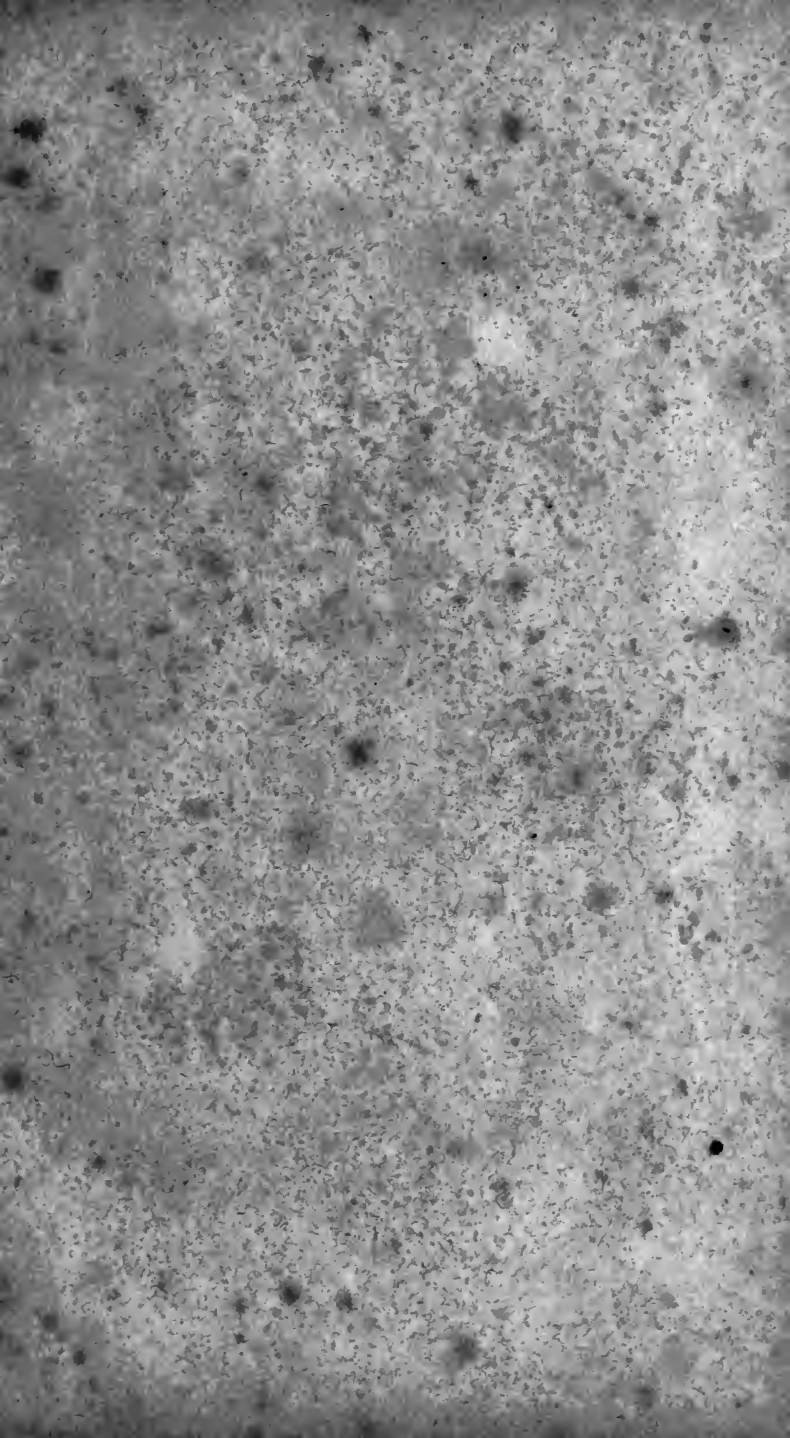
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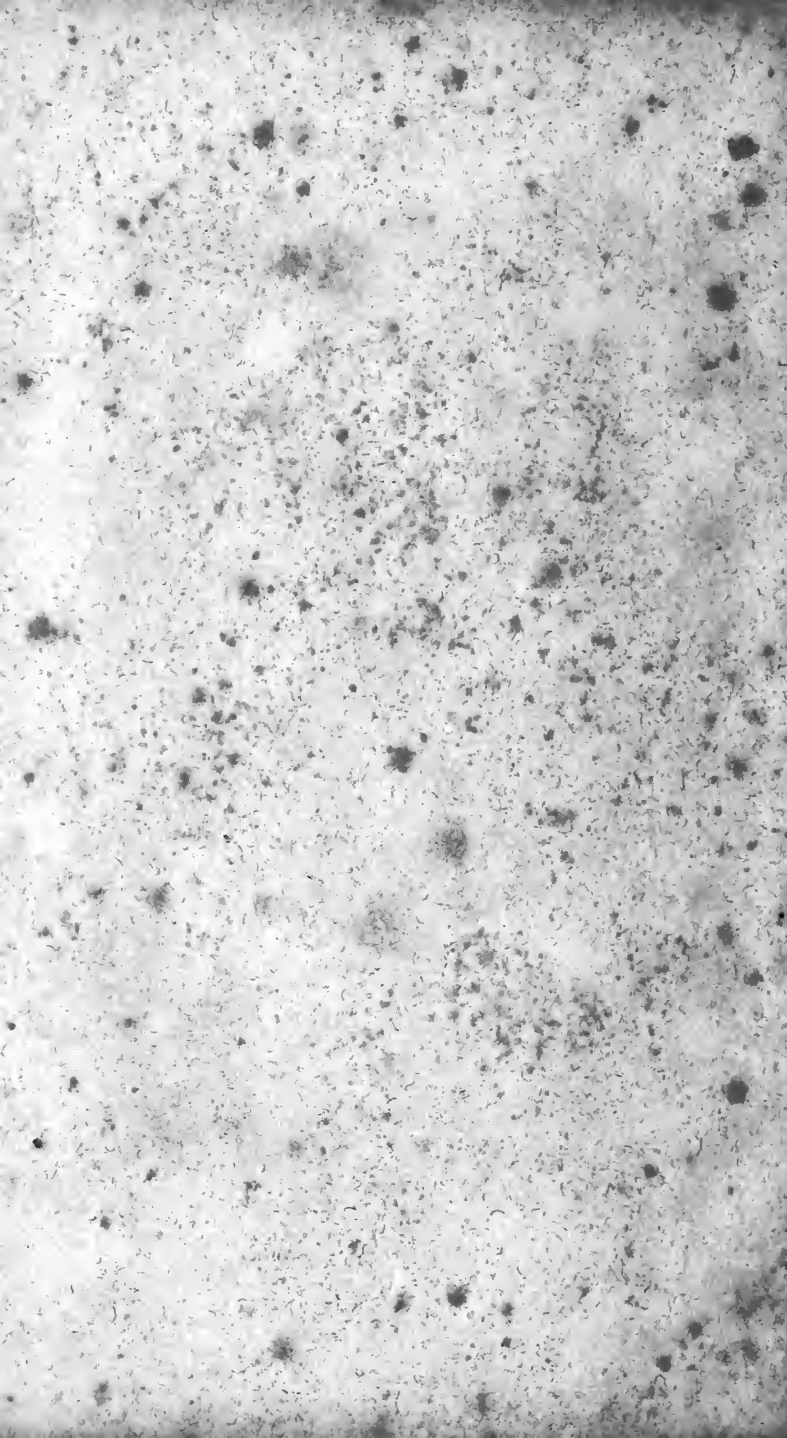
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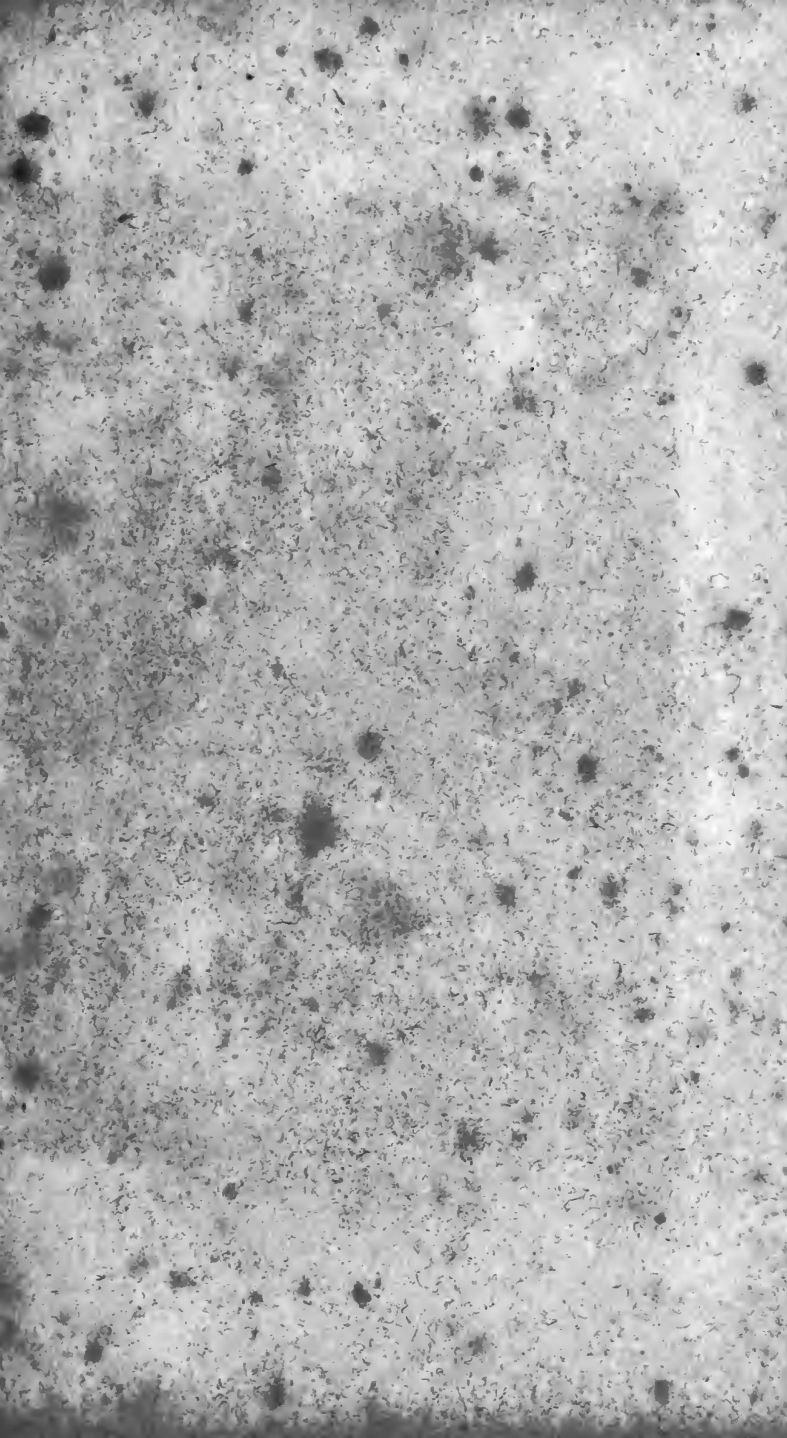
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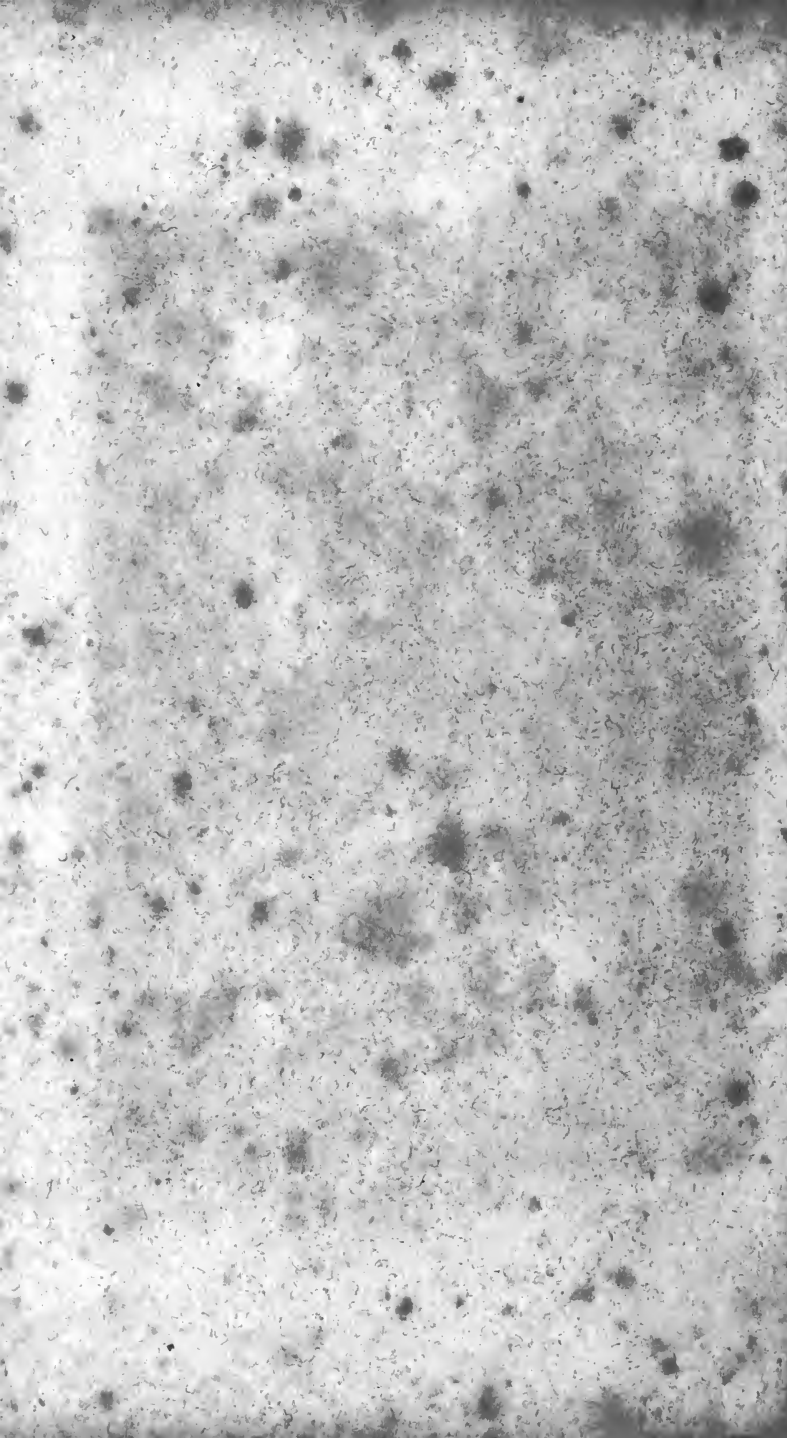
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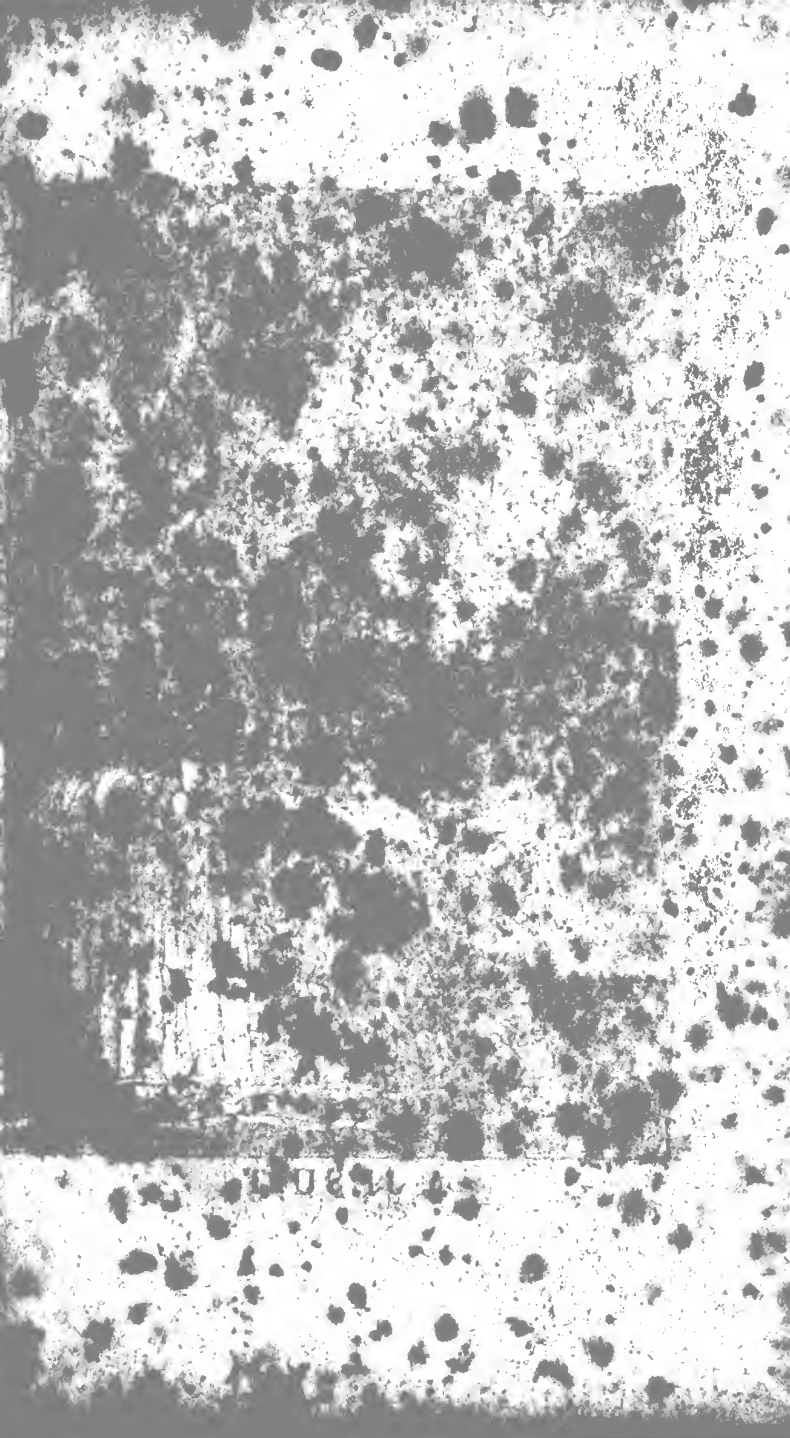
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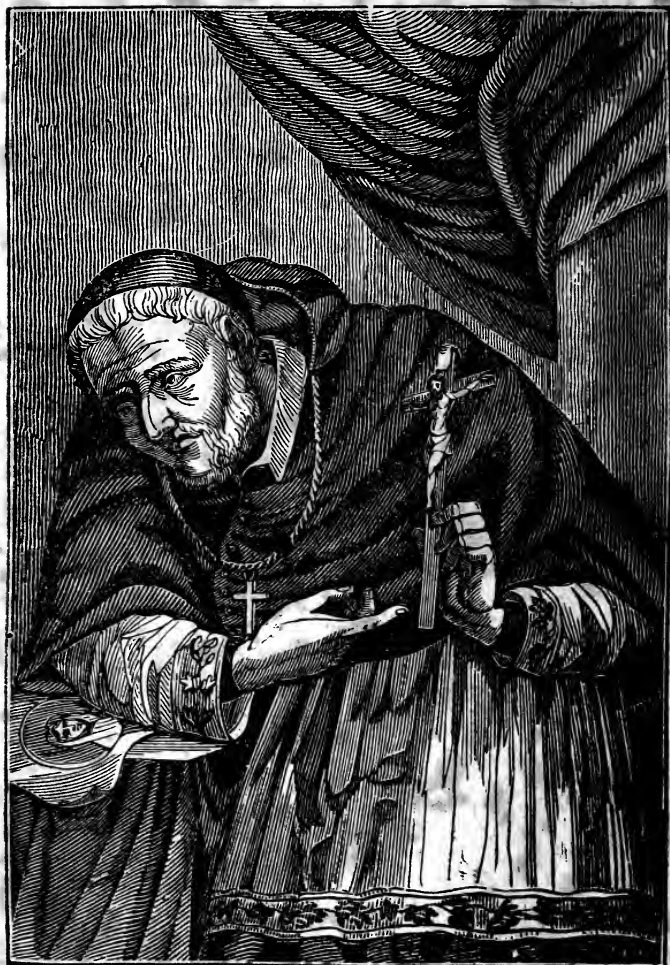












A JESUIT.



Monita secreta Societatis Jesu  
" English.

**SECRET INSTRUCTIONS**

OF

**THE JESUITS,**

*Faithfully translated from the Latin of an old  
genuine London copy.*

WITH

**AN HISTORICAL SKETCH**

&c. &c.

BY W. C. BROWNLEE, D. D.

OF THE COLLEGIATE REFORMED DUTCH CHURCH.

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NEW YORK,

CHARLES K. MOORE,

*At the office of the 'Protestant Vindicator,' 142 Nassau street.*

1841.

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Gift

Mrs. Hennen Jennings

April 26, 1933

## HISTORICAL SKETCH, &c.

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“Swear—forswear—and the truth deny!”

“Jura, perjura, veritatemque denega!”

*Jesuit maxim.*

THE Society of the Jesuits was founded in 1540, just eleven years after the Christian church had come out of the Roman sect, and assumed the name of Protestants. The singular originator of the new order, was Ignatius Loyola, a native of Biscay. He had, when a soldier, received a severe wound in the service of Ferdinand V. of Spain in 1521; and he had been long confined in a place where he had access, probably, to no other books than *The Lives of the Saints*. It is not to be wondered at that his mind was thence turned away from military enthusiasm, to ghostly fanaticism. When recovered, he speedily gave proofs of his insane fanaticism by assuming the name and office of “Knight of the Virgin Mary.” And like a good type of the future Don Quixote, he pursued with solemn gravity, a course of the wildest and most extravagant adventures; in the belief that he was her most exalted favourite. Having conceived the plan of a new monastic order, he submitted the constitution thereof, to Pope Paul III. And he assured his “Infallibility and Holiness,” that the plan and constitution

were given to him by an immediate revelation from Heaven. This, he no doubt, deemed necessary to be on a footing of equality with the other orders. For, as Dr. Stillingfleet had shown, every order of monks and nuns in Rome, has been ordained by visions, and inspirations from Heaven.\*

The pope hesitated. Loyola took the hint, and had another convenient inspiration, and added to the three usual vows of the monastic orders, of chastity, poverty, and obedience, a fourth vow, namely, absolute subservience to the pope ; to do whatever he enjoined, and go on any service he wished, and into any quarter of the globe.

This the pope could not resist ; especially at a time when the Reformation had convulsed his seat, and shaken his empire to the foundation. He accordingly issued his bull of confirmation, and sent them out to invade the world. Their object was diverse from that of all other orders. Monks professed to retire from the world, and macerate the body. The Jesuits set out to conquer the world, to the pope. The monks hoped to conquer the flesh—but they did it by acting contrary to the laws of nature, and the gospel of Christ. The Jesuits aimed at an universal dominion over the souls and bodies of men, to bind them as vassals to the pope's chariot wheels. The monks professed to com-

\* On the Idolatry of the Church of Rome, chap. iv.

bat, in private, the devil, the world and flesh; although they did it in the exact way to make themselves the slaves of the flesh, and the devil. The Jesuits were the soldiers of the pope: they knew no law but the will of their general; no mode of worship but the pope's dictate: no church but themselves. And the mass-god which their head at Rome set before them in the waver, was the idol of their adoration. They were also extremely indulgent to their heathen converts,—the Chinese, for instance. They allowed them to continue the worship of their ancestors, and light candles, and burn incense before their images; they imposed on them no other burden than to give to these deceased Chinese, the names of the Roman saints, such as St. Peter, St. Paul, St. Mary! These the converts had on their lips, while their hearts homage was given to their ancestors. Thus, they *converted* them by stealth, and *saved* them by deception and idolatry!

Among the Indians of our great West, they not only suppressed the truths of Christianity, but devised the most infamous fictions, and falsehoods. "One of them assured a native chief, that Jesus Christ was just such a one as he would have admired. He was a mighty chief, a valiant and victorious warrior, who had in the space of three years, scalped an incredible number of men, women, and children." Another, in the East Indies produced a pedigree of himself, in which he clearly demonstrated

that he was a lineal descendant of Brama!"  
Brewster's Encyclopedia, article Jesuit, vol. xi.

Other papal orders were in a manner voluntary: at least, their members had great liberties, and were not in abject submission to their abbot, or superior. But the sect of Jesuits were placed by Loyola under a strict military, and despotic government. In fact, the old wounded soldier took his laws and discipline from his military experience. Like the military chief, their general was chosen for life. To him every member was sworn on the cross, to yield an implicit obedience. Like the soldier, the Jesuit yielded up his body, and soul, and wishes, and desires to his general. He had no right to consult a friend, or exercise even his own judgment. The general's will was his will: he must go wherever their chief, residing at Rome, should dictate,—be it into Asia, or Africa, or any portion of the globe. He put no questions: he asked no reasons. The general was his sovereign god. He sailed with sealed orders. He must teach,—not what he believed to be right. He had no choice of his faith. He must believe as his general regulated his heart, and soul, and conscience. He must do any deed enjoined on him, asking no questions. He was not to shrink from any deed of blood. If the general enjoined, he must send the Spanish Armada to overthrow England: he must blow up the English parliament with gun-powder: he must assassinate King Henry of France, or

shoot the Prince of Orange : or poison Pope Ganganelli : or enjoin Charles IX. to perpetrate the St. Bartholomew massacre : and Louis XIV. to revoke the Edict of Nantz, and cover fair France with blood, and havoc : and fill the nations with the lamentations of her miserable exiles ! If he failed, he tried again, and again. He stopt not short of his aim, until it was either accomplished ; or, he died on the rack, as did the assassin of the King of France. And if he did perish, he was sainted ; as was *Garnet*, the Jesuit chief of the Gunpowder plot ; who is to this day worshiped as St. Henry in Spain.\*

The general had the uncontrolled right of receiving and disbursing their immense funds ; and made every nomination to office ; and removed any one he chose without assigning any reasons, to any one. For, although nominally under the pope's power, the Society exercised an unlimited power over the cardinals, and even over the pope. Money, and Jesuit craft overcame all, and enslaved all. They did what the Kings of France did to the pope ; and what Austria now is doing to his vassal, "the Holy Father." They flattered and caressed "the successor of St. Peter ;" while they tied up his hands, and chained him in his chair of St. Peter !

The whole Society was divided by their general into thirty-seven Provinces. And a regis-

\* Hume's Hist. vol. iii. ch. 46.

ter lay before him, containing the character of each novice, and of each fully initiated member: his talent, his tact, his activity; his defects,—every thing relating to him. Hence the general had an accurate view of each instrument, in each field, ready for every emergency, and task. “The Jesuits had missionaries for the villages; and martyrs for the Indians,”—says the writer of their history, in Brewster’s Edinburgh Encyclopædia. “Thus, a peculiar energy was imparted to the operations of this most singular society. The Jesuits are a naked sword: whose hilt is at Rome, but its blade is every where, invisible until its stroke is felt.”

They soon found their way into schools, and sought most anxiously to gain the education of children, especially of Protestants. Their maxim was this. “Give us the education of the children of this day, and the next generation will be ours,—ours in maxims, in morals, and religion!” They found their way into colleges; into theological institutions, as at this day, in Oxford, and other places. They pretended to be converted, and to enter into Protestant churches. They were found in the Reformed Church in France and Holland, and caused grievous and fatal divisions by false doctrine. They were found in the rank of the old English Puritans. This was discovered by a letter from the Jesuit confessor of the King of England to the Jesuit confessor of Louis XIV. “How admirably *our* people imitate the Puri-



tan preachers," said he in this intercepted letter.

They adapted themselves to all kinds of character. With the Jew they were Jews to gain their object; with the infidel they were sceptics: to the immoral they were the most liberal, and indulgent, until they gained the absolute ascendancy over them. Hence they found their way into kings' courts, and queens' boudoirs. This sect gave confessors to the chief crowned heads of Europe. England, France, and the Waldenses under the house of Savoy, felt this to their cost. It was in allusion to their utter disregard of morals, except where property and power were to be gained by a show of morals, that the Abbe Boileau said with great truth,—  
 "They are a sort of people, who lengthen the creed, and shorten the moral law!"

And for want of room, I must without quoting it, refer the reader to the almost prediction of Dr. Browne, Bishop of Dublin in 1551, respecting their character, their aims, their deeds and downfall. This is found in the Harleian Miscellany, vol. v. 566: and in Mosheim's Eccles. Hist. Cent. 16; sect. 3. part 2.

The success of this sect was at first very slow. In 1540 when the frantic Loyola petitioned the pope for a bull to establish this new papal army, he had only *ten* disciples. He was in nearly as hapless a condition as his equally moral, and equally Christian brother, Mohammed. But they surmounted every difficulty for a season, by adapting their agents and members to every

class. And particularly, they gained applause, and fame, and wealth by cultivating the arts and sciences : by diffusing the most extensive taste for the classics, by their editions "*In usum Delphini* ; for the instruction of the Dauphin, as the young heir apparent to the French throne, was then entitled.

In fact, they soon supplanted every rival in the department of teaching. They seemed to gain the instruction of the youth, in every European kingdom. They did for centuries exactly that, which they are now attempting to do in the United States. They affected immense learning. All others knew nothing. They went in disguise into Protestant kingdoms, and states. They set up schools ; or gained the Academic chairs ; and the professional chair. They won over the youth to their cause. Their female Jesuits pursued the same course with the young and tender sex ; and made vast numbers of converts to their sect. And these Jesuit nuns did not waste their energies and exhaust their pious emotions in dungeon cells and the grated prisons, which the want of due gallantry on the part of laymen even among us, allow the aspiring and licentious priests to build for women, under their very eyes !!! No, they were out of door missionaries. They were known by the name of " Sisters of Charity,"— " Sisters of the Heart," and other sentimental, and imposing names. They were female soldiers invading the sanctity of families ; " carry-

ing captive silly women, laden with iniquity" and ignorance. They fought among females as did their desperate male brothers among the males in the community.

Forty-eight years after their organization—that is, in 1608, they had increased to the appalling number of nearly *eleven thousand*. Before the English Revolution of 1688 they had obtained the direction of the schools, academies, colleges, and universities in all the European Catholic Continent: and they had the address to have their members installed confessors to the Kings of Spain, France, Portugal, Naples, Austria, Sicily, and the regal Duke of Savoy, and every leading prince, and noble, in these kingdoms.

But, they had driven on so furiously in their wild, ambitious, and bloody career, that innumerable enemies were raised up against them. The Jansenists were their deadly enemies in France. Pascal's "Provincial Letters," written with inimitable good humour, and in the most elegant style, attracted all scholars and politicians to their dangerous morality, their atrocious principles in politics; and had inflicted a blow on the Jesuits from which they never recovered. Their disgrace took place first in France. They were dissolved, and abolished in 1762 by the parliament of France. And in this national act, the parliament assigned the following as the reasons of their abolition:—The consequences of their doctrines de-

stroy the law of nature: they break all the bonds of civil society, by authorizing theft, lying, perjury, the utmost licentiousness, murder; criminal passions, and all manner of sins. These doctrines, moreover, root out all sentiments of humanity: they overthrow all governments; excite rebellion; and uproot the foundation and practice of religion. And they substitute all sorts of superstitions, irreligion, blasphemy, and idolatry.

Their overthrow in Spain was sudden and complete. At midnight, March 31, 1767, a strong cordon of troops surrounded the six colleges of Jesuits in Madrid; seized the fathers, and before morning had them conveyed on the way to Carthagená. Three days after, the same prompt measures were pursued towards every other college in the kingdom. In a word kingdom after kingdom followed up the same course of measures against these intolerable enemies of God and of men! They have been banished either partially, or entirely, no less than thirty-nine times from the different kingdoms and states of Europe! And in 1773, Pope Garganella—Clement XIV.—abolished the order entirely, as a sect no longer to be endured by man! “It will cost me my life,” said he:—“but I must abolish this dangerous order.” It did cost him his life. A few days after his bull was published against the Jesuits, a notice was placarded on his gate, intimating that “the see would soon be vacant by the death of the pope.”

He died of poison within a few days of the time thus announced by their agency. He observed on his dying bed to those around him,—"I am going to eternity: and I know for what!" Brewster's Encycl. vol. xi. 171.

But, although they were thus dissolved and abolished, they still kept up privately their organization. In the interim, from 1773, to 1801, their general resided at Rome, publicly. In 1801, they were restored for some political reasons, by the emperor Paul, in Russia. This seems almost incredible. But this bad man and infamous emperor needed the support of the worst of all the Roman Catholic orders! In 1804, the King of Sardinia, for the same reasons restored them. In 1814 at the close of the late war, Pope Pius VII., who first crowned the Emperor Napoleon, and then ventured to excommunicate him, restored the order of Jesuits to their full powers, and prerogatives in all particulars. And called on all papal princes in Europe, and the powers in South America, and in all the establishments of popery, "to afford them protection and encouragement," as the pope's right arm, and the superior and most successful instruments of extending Catholicism, and pulling down all heresies.

In that papal bull, reviving this sect, the pope even in this enlightened day, utters his visionary claims in a style befitting the Dark Ages! He affirms that "this his act is *above the recal, or revision of any judge, with what-*

*ever power he may be clothed."* He thus sets at defiance, all the powers of all civil governments upon the earth.

This order being thus revived, and covered with the shield of "the master of the kings of the earth," is now in active operation; and has been attended, for the last twenty years, with the most appalling success, in undermining the liberties of mankind; corrupting religion, sowing dissensions in the churches; and in aiding the Holy Alliance, in throwing "a wall of iron around their kingdoms to prevent the entrance and dissemination of liberal sentiments." Their labours extend to every papal and every Protestant kingdom, and state in Europe; and in South America: where they are the main cause of all these national convulsions, and bloodshed, in order to prevent and put down all republicanism. They are also most active in Great Britain, and the United States, which above all other nations they are most anxious to win, and woo over to papism.

The revival of the order of Jesuits by Pope Pius VII. in the face of the bull of another equally infallible pope, who had condemned them, and abrogated them, as a most pestiferous and infamous sect, exhibits a poor specimen of papal unity and infallibility. And the act of Pope Pius VII. ought to have roused the indignation of all the friends of humanity, order and liberty in Europe, and America.—The following are the sentiments of an able writer (on

this) in the London Christian Observer, vol. xiv.\* “What new witness has appeared to testify on behalf of Jesuitism? What adequate cause existed for its revival by a pope?” “If an instrument is wanted to quench the flame of charity; and throw us back in the career of ages: and sow the seeds of everlasting divisions: and lay a train which is to explode in the citadel of truth; and, if possible, overthrow her sacred towers,—we venture confidently to affirm that JESUITISM is that very instrument.” Until a proper reason be assigned other than this, we must conclude with our forefathers,—with the kings, and queens, and parliaments, and judges, and churches of Europe,—ay! and with the decisive bull of the infallible Pope Gangenelli, Clement XIV., that JESUITISM is a public nuisance: and that he who endeavours, and dares to let it loose upon civil society, is actually chargeable with high treason, against the common interests, and happiness of the human family.” See Brewster’s Encycl. Article JESUITS. vol. xi. 172.

Let me now advert briefly to the history of the following little book which these statements are designed to introduce to our readers.

The SECRET INSTRUCTIONS formed a code of those laws of Jesuitism. They were not allowed to be made known even to many members of a certain class of Jesuits. They had bold,

\* Pp. 175, 176.

daring, bad men to achieve desperate deeds, and take off their enemies by steel, or bullet, or poisoned chalice. These knew something that others did not. They had also disguised agents, men in mask. These Jesuits knew something not imparted to others of the same order. They had shrewd, crafty, courteous, and most polished men, who courted nobles, insinuated themselves into the favour of princes, kings, and rich widows, and young heirs and heiresses. These had their "INSTRUCTIONS" from their general. They had fine scholars, decent, steady, serious, moral men. These were not at all let into the secret of CERTAIN INSTRUCTIONS. They were sent out as traps to captivate the serious, the unsuspecting, the religious. These had it in charge to give a captivating representation of their Society of Jesus. These taught that they mingled in no politics: sought no riches: kept strictly their vow of poverty. Their sole object, was by the help of heaven, to convert the world, and put down Protestantism and all other heresies! And in these details, these classes of this sect were honest. For they were not initiated into "the Secret Instructions." And hence they could, with an honest conscience, deny and even swear on the cross, that no such Instructions were ever given, or ever received. And the initiated Jesuits took special care to push forward these decent, amiable, moral and trustworthy men, to declare to the world that no such rules,—and no such maxims as these of



**THE SECRET INSTRUCTIONS** ever existed among them. And from the high character of these men, their testimony was of great weight with kings, nobles, and even Protestants.

This throws light upon the mystery and contradictory statements made by *honest* Jesuits, and historians; and by Protestants. The profligate, the cunning, the daring, and all similar classes in this motly sect, together with their general, and the host of his spies crawling like the frogs, and flying like the locust, of Egypt, all over the land, were fully initiated into the secret of these "Instructions:" and they acted on them, every day. Hence the horrid marks of their footsteps of pollution and blood!!!

In fact, these "**SECRET INSTRUCTIONS**" were not discovered fully to the Christian public, until some fifty years after the dissolution, and expulsion of the Society. But all ranks of men, papal, and Protestant, who had studied the Jesuit movements, intrigues and conspiracies, were intimately acquainted with their practices. Hence, when the book of "**SECRET INSTRUCTIONS**" was discovered, and published, every body at once saw the evidence of its authenticity. They had been long familiar with their conspiracies, and practices. Here was the exact platform, and model of all their actings. They who had felt and suffered under their atrocious morals, and conspiracies against the cause of God; and the rights of man, could not possibly entertain a doubt of the authenti-

city of these RULES. They exactly corresponded, as does the model on paper, formed by the architect's hand, correspond with the finished house! It was in vain to deny these "RULES and INSTRUCTIONS;" when all the cunning craft and deeds, and atrocities, prescribed by these Rules were blazoned in the memories of princes, nobles, ministers and people. Before they could succeed therefore, in denying the "SECRET INSTRUCTIONS," they behoved to raze, from national monuments, and national records, and all the details of history, the deeds of atrocity, perpetrated by the Jesuit order, in the old and new world!

The Jesuits had been repeatedly charged with acting on SECRET RULES which no eye was allowed to see, nor ear, to hear. The University of Paris, so far back as 1624, charged it on them "that they were governed by 'SECRET LAWS,'" neither allowed by kings, nor sanctioned by parliaments. And in the *History of the Jesuits*, vol. i. p. 326, &c. we find in a letter from the Roman Catholic bishop of Angelopolis, the following:—"The superiors of the Jesuits do not govern them by the Rules of the Church; but by certain 'SECRET INSTRUCTIONS AND RULES,' which are known only to those superiors." See the edition of the Letter, published at Cologne in 1666.

In the gradations of the order, there were some as we have already noticed, who were not let into the knowledge of their hidden rules.

But, there were others, who, though admitted into these hidden rules, were not initiated into the *most* secret regulations. During the civil prosecutions in France, brought against the Jesuits by the French merchants to recover from the Society the monies lost to them, by the Jesuits' mercantile missionaries in Martinico, the fathers at the head of the Society, were constrained to bring their books into court. This was a most unfortunate matter for them. Their "CONSTITUTIONS" were now made public. The nation became indignant at the whole sect. The parliament issued their arret, dissolved them, and banished them.

But this was not the worst. The contents of this little volume of which we present a new edition to our readers, called "SECRETA MONITA,—THE SECRET INSTRUCTIONS OF THE JESUITS," was not discovered until about fifty years after this dissolution of the sect in France. These were said to be drawn up by Laignez, and Aquayiva, the two immediate successors of Loyola, the founder.

When these were first published, the Jesuits were at first overwhelmed with fear. But they immediately affected to be much offended that such Rules should be ascribed to them. They publicly denied them. This of course was expected. Every criminal pleads "not guilty." But their authenticity is not for a moment doubted among all scholars, both papal and Protestant.

There is a work in the British Museum, entitled *Formula Provisionum diversarum a G. Passarello, summo studio in unum collectæ,* &c.: and printed at Venice, in 1596. At the end of this book, "THE SECRET INSTRUCTIONS" are found in Manuscript; entered there no doubt, by some leading and fully initiated Jesuit for his own use. And at the close, there is an earnest "caution, and an injunction." The caution is that these "INSTRUCTIONS" be communicated with the utmost care only to a very few and those the *well tried*. And the injunction is characteristic. "Let them be denied to be the Rules of the Society of Jesus, if ever they shall be imputed to us."

The first copy of "THE SECRET INSTRUCTIONS," was discovered in the Jesuits' College at Paderborn, Westphalia; and a second copy, in the city of Prague. In the preface to these is found the same injunction as that above:—"If these Rules fall into the hands of strangers; they must be positively denied to be the Rules of the Society."\*

The discovery of the copy at Paderborn, was in this wise, as appears from the preface to the English copy, published in 1658. When Christian, the Duke of Brunswick, took Paderborn, he seized upon the Jesuit College there, and gave their library, together with all their collections of manuscripts to the Capuchins. In

\* See London Christian Observer, vol. 14, p. 169.

examining these, they discovered "THE SECRET INSTRUCTIONS" among the archives of the Rector. And they being, as were also the other monkish orders, no friends to the Jesuits, brought them before the public.

Mr. McGavin in the Glasgow Protestant\* has given us this information of another copy. "John Schipper, a bookseller of Amsterdam, bought a copy of THE SECRET INSTRUCTIONS," at Antwerp, among other books; and afterwards reprinted it. The Jesuits being informed that he had bought the book, demanded it back from him. But, he had sent it to Holland. One of the Society, who lived in Amsterdam, hearing it said by a Catholic bookseller named Van Eyk, that Schipper was printing a book, which concerned the Jesuits, replied that if it was only *The Rules of the Society*, he would be under no concern. Being told it was THE SECRET INSTRUCTIONS OF THE SOCIETY, the good father shrugged up his shoulders; and knitting his brow, said, that 'he saw no remedy but denying that this piece came from the Society.' The reverend fathers, however, thought it more advisable to purchase the whole edition; which they soon afterwards did,—*some few copies excepted*. From one of these was it afterwards re-printed, with the account prefixed: which is said to be taken from two Roman Catholic men of credit."

\* Vol. ii. p. 227. Hartford edition.

In 1669 the venerable and learned Dr. Compton, Bishop of London, published an English translation of **THE SECRET INSTRUCTIONS**. His arguments on their authenticity, and his character as a scholar and divine, are a sufficient guarantee, that he would never have given his name and influence to sustain a work of dubious authority; or calculated to mislead the public.

We have only to add that the last American edition, published at Princeton; and this one which we publish, are taken from that translation which was published in London in 1723, and dedicated to Sir Robert Walpole, who was afterwards Lord Orford; and who had the high honour of being prime minister of George I. and of George II.

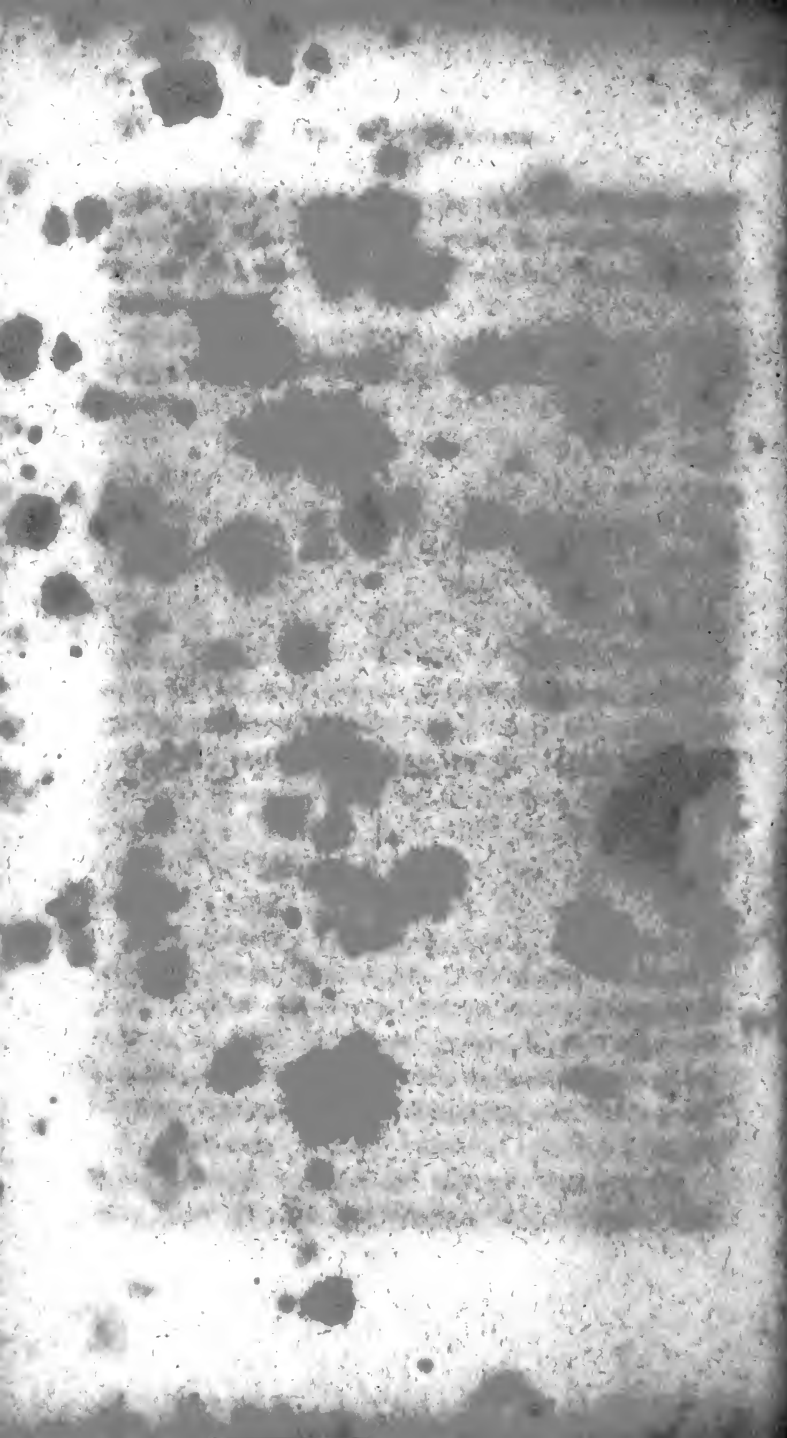
The Latin can be seen in the Princeton edition. But we have omitted it in order to make the book as small, and as cheap as possible for very general circulation. We can assure the reader that the translation is complete and very accurate. And no scholar in the United States can gainsay this. For the Latin lies open before all.

W. C. B.

**SECRET INSTRUCTIONS**

**OF**

**THE JESUITS.**





## ***To the Reader.***

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The following master-piece of religious policy, was published many years since, in Latin, French and Dutch.

Mr. John Schipper, a bookseller at Amsterdam, bought one of them at Antwerp among other books, and afterwards reprinted it. The Jesuits being informed that he had purchased this book, demanded it back from him; but he had then sent it to Holland. One of the Society, who lived at Amsterdam, hearing it said soon after to a Catholic bookseller, by name Van Eyk, that Schipper was printing a book which concerned the Jesuits, replied, that if it was only the Rules of the Society, he should not be under any concern; but desired that he would inform himself what it was.

Being told by the bookseller that it was the *Secret Instructions of the Society*, the

good father, shrugging up his shoulders, and knitting his brow, said, that he saw no remedy but denying that this piece came from the Society.

The Reverend Fathers however thought it more advisable to purchase the whole edition, which they soon after did, some few copies excepted; from one of these it was afterwards re-printed, with this account prefixed, which is there said to be taken from two Roman Catholics, men of credit.

## P R E F A C E .

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These Private Instructions must be carefully retained and kept by the superiors in their own hands, and by them be communicated only to a few of the professors; and when it shall be judged for the benefit of the Society, divulge some of them to such as are non-professors; but even these must be done under the strictest ties of secrecy, and not as rules committed to writing by others, but as deduced from the experience of him that dictates. And since many of the professors must necessarily from hence be acquainted with these private advices, the Society has therefore, from their first establishment, taken care, that no one who is in the secret can betake himself to any other order but that of the *Carthusians*; and this, from the strict retirement in which they live, and the inviolable silence they are compelled to; which the holy see has been pleased to confirm.

The greatest care imaginable must be also taken that these instructions do not fall into

the hands of strangers, for fear, out of envy to our order, they should give them a sinister interpretation; but if this, (which God forbid!) should happen, let it be positively denied that these are the principles of the Society, and such denial be confirmed by those of our members which we are sure know nothing of them; by this means, and by confronting these with our Public Instructions, printed or written, our credibility will be established beyond opposition.

Let the superiors also carefully and warily inquire, whether discovery has been made of these Instructions by any of our members to strangers; and let none transcribe, or suffer them to be transcribed, either for himself or others, without the consent of the general or provincial. And if any one be suspected of incapacity to keep such important secrets, acquaint him not of your suspicion, but dismiss him.

THE  
SECRET INSTRUCTIONS  
OF  
THE JESUITS.

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CHAP. I.

*How the Society must behave themselves  
when they begin any new foundation.*

I. It will be of great importance for the rendering our members agreeable to the inhabitants of the place where they design their settlement, to set forth the end of the Society, in the manner prescribed by our statutes, which lay down, that the society ought as diligently to seek occasions of doing good to their neighbours as to themselves; wherefore, let them with humility discharge the meanest offices in the hospitals; frequently visit the sick, the poor, and

the prisoners, and readily and indifferently take the confessions of all, that the novelty of such uncommon and diffusive charity, may excite in the principal inhabitants, an admiration of our conduct, and forcibly draw them into an affection for us.

II. Let it be remembered by all, that the privilege to exercise the ministry of this Society, must be requested in a modest and religious manner, and that they must use their best endeavours to gain chiefly the favour of such ecclesiastics and secular persons, of whose authority they may stand in need.

III. Let them also remember to visit distant places, where, having demonstrated the necessities of the Society, they shall readily receive the most inconsiderable alms, which afterwards being bestowed on other objects, may edify those which are as yet unacquainted with our Society, and stir them up to a greater liberality to us.

IV. Let all seem as though they breathed the same spirit, and consequently learn the same exterior behaviour, that by such an uniformity in so great a diversity of men, all may be edified. But if any obstinately persist in a contrary deportment, let them

be immediately dismissed, as dangerous persons, and hurtful to the Society.

V. At their first settlement, let our members be cautious of purchasing lands; but if they happen to buy such as are well situated, let this be done in the name of some faithful and trusty friend. And that our poverty may have the more colourable gloss of reality, let the purchases, adjacent to the places wherein our colleges are founded, be assigned by the provincial to colleges at a distance; by which means it will be impossible that princes and magistrates can ever attain to a certain knowledge what the revenues of the Society amount to.

VI. Let no places be pitched upon by any of our members for founding a college but opulent cities; the end of the Society being the imitation of our blessed Saviour, who made his principal residence in the metropolis of *Judea*, and only transiently visited the less remarkable places.

VII. Let the greatest sums be always extorted from widows, by frequent remonstrances of our extreme necessities.

VIII. In every province, let none but the principal be fully apprised of the real value of our revenues; and let what is con-

tained in the treasury of *Rome* be always kept as an inviolable secret.

IX. Let it be publicly demonstrated, and every where declared by our members in their private conversation, that the only end of their coming there was, for the instruction of youth, and the good and welfare of the inhabitants; that they do all this without the least view of reward, or respect of persons, and that they are not an incumbrance upon the people, as other religious societies are.



## CHAP. II.

*In what manner the Society must deport, that they may work themselves into, and after that preserve a familiarity with princes, noblemen, and persons of the greatest distinction.*

I. Princes, and persons of distinction every where, must by all means be so managed, that we may have their ear, and that will easily secure their hearts: by which way of proceeding, all persons will become our creatures, and no one will dare to give the Society the least disquiet or opposition.

II. That ecclesiastical persons gain a great footing in the favour of princes and noblemen, by winking at their vices, and putting a favourable construction on whatever they do amiss, experience convinces; and this we may observe in their contracting of marriages with their near relations and kindred, or the like. It must be our business to encourage such, whose inclination lies this way, by leading them up in hopes, that through our assistance they may easily

obtain a dispensation from the Pope; and no doubt he will readily grant it, if proper reason be urged, parallel cases produced, and opinions quoted which countenance such actions, when the common good of mankind, and the greater advancement of God's glory, which are the only end and design of the society, are pretended to be the sole motives to them.

III. The same must be observed when the prince happens to engage in any enterprise which is not equally approved by all his nobility; for in such cases, he must be egged on and excited; whilst they, on the other hand, must be dissuaded from opposing him, and advised to acquiesce in all his proposals. But this must be done only in *generals*, always avoiding *particulars*; lest, upon the ill success of the affair, the miscarriage be thrown upon the Society. And should ever the action be called in question, care must be taken to have instructions always ready, plainly forbidding it; and these also must be backed with the authority of some senior members, who being wholly ignorant of the matter, must attest upon oath, that such groundless insinuations are a malicious and base imputation on the Society.

IV. It will also very much further us in

gaining the favour of princes, if our members artfully worm themselves, by the interest of others into honourable embassies to foreign courts in their behalf; but especially to the Pope and great monarchs; for by such opportunities, they will be in a capacity both to recommend themselves and their society. To this end therefore, let none but thorough zealots for our interest, and persons well versed in the schemes and institution of the Society, be ever pitched upon for such purposes.

V. Above all, due care must be taken to curry favour with the minions and domestics of princes and noblemen; whom by small presents, and many offices of piety, we may so far byass, (bias,) as by means of them to get a faithful intelligence of the bent of their master's humours and inclinations; thus will the Society be better qualified to chime in with their tempers

VI. How much the Society has benefited from their engagements in marriage treaties, the house of *Austria* and *Bourbon*; *Poland* and other kingdoms, are experimental evidences. Wherefore let such matches be with prudence picked out, whose parents are our friends, and firmly attached to our interests.

VII. Princesses and ladies of quality are easily to be gained by the influence of the women of their bed-chamber; for which reason we must by all means pay particular address to these, for thereby there will be no secrets in the family, but what we shall have fully disclosed to us.

VIII. In directing the consciences of great men, it must be observed, that our confessors are to follow the opinion of those who allow the greater latitude, in opposition to that of other religious orders; that, their penitents being allured with the prospect of such freedom, may readily relinquish them, and wholly depend upon our direction and counsel.

IX. Princes, prelates, and all others who are capable of being signally serviceable to the order, must be favoured so far as to be made partakers of all the merits of the Society, after a proper information of the high importance of so great a privilege.

X. Let these notions be cautiously and with cunning instilled into the people, that this Society is entrusted with a far greater power of absolving, even in the nicest cases; of dispensing with fasts; with paying and demanding of debts; with impediments of

matrimony, and other common matters, than any other religious order: which insinuations will be of such consequence, that many of necessity must have recourse to us, and thereby lay themselves under the strictest obligations.

XI. It will be very proper to give invitations to such to attend our sermons and fellowships, to hear our orations and declamations, as also to compliment them with verses and theses; to address them in a genteel and complaisant manner, and at proper opportunities to give them handsome entertainments.

XII. Let proper methods be used to get knowledge of the animosities that arise among great men, that we may have a finger in reconciling their differences; for by this means we shall gradually become acquainted with their friends and secret affairs, and of necessity engage one of the parties in our interests.

XIII. But should discovery happen to be made, that any person serves either king or prince, who is not well-affected towards our Society, no stone must be left unturned by our members, or which is more proper, some other, to induce him by promises, favours and preferments, which must be pro-

cured for him under his king or prince, to entertain a friendship for and familiarity with us.

XIV. Let all be very cautious of recommending or preferring such as have been any way dismissed from the Society, but especially those who of their own accord have departed from it; for let them disguise it ever so cunningly, nevertheless they always retain an implacable hatred against our order.

XV. Finally,—Let all with such artfulness gain the ascendant over princes, noblemen, and the magistrates of every place, that they may be ready at our beck, even to sacrifice their nearest relations, and most intimate friends, when we say it is for our interest and advantage.

## CHAP. III.

*How the Society must behave themselves towards those who are at the helm of affairs, and others who, although they be not rich, are notwithstanding in a capacity of being otherwise serviceable.*

I. All that has been before mentioned, may in a great measure be applied to these; and we must also be industrious to procure their favour against every one that oppose us.

II. Their authority and wisdom must be courted, for obtaining several offices to be discharged by us; we must also make a handle of their advice with respect to the contempt of riches; though at the same time if their secrecy and faith may be depended on, we may privately make use of their names, in amassing temporal goods for the benefit of the Society.

III. They must be also employed in calming the minds of the meaner sort of people, and in wheedling the aversions of the populace into an affection for our Society.

IV. As to bishops, prelates, and other superior ecclesiastics, they must be importuned for such things only as shall appear necessary; and even for these, with a proper regard to the diversity of our occasions, and the tendency of their inclinations to serve us.

V. In some places, it will be sufficient if we can prevail with the prelates and curates, to cause those under them only to bear a reverence to our order, and that they themselves will be no hindrance to us in the discharge of our ministry. In others, where the clergy are more predominant, as in *Germany, Poland, &c.* they must be addressed with the profoundest respect, that by their and the prince's authority, monasteries, parishes, priories, patronages, foundations of masses, and religious places may be drawn into our clutches; and this is no hard matter to be obtained, in those places where catholics are intermixed with heretics and schismatics. And for the better effecting of this, it will be of great importance to remonstrate to these prelates the prodigious advantage and merit there will be in changes of this sort, which can hardly be expected from priests seculars, and monks. But should they be prevailed upon, their zeal



must then be rewarded with public commendations, and the memory of the action transmitted in writing to the latest posterity.

VI. In prosecution of the same end, we must engage such prelates to make use of us both for confessors and counsellors; and if they at any time aim at higher preferment from the see of *Rome*, their pretensions must be backed with such strong interest of our friends in every place, as we shall be almost sure not to meet with a disappointment.

VII. Due care must be also taken by such of our members who have intercourse with bishops and princes, that the society, when these found either colleges, or parochial churches, may always have the power of presenting vicars for the cure of souls; and that the superintendant of the place for the time being be appointed curate, to the end we may grasp the whole government of the church; and its parishioners by that means become such vassals to us, that we can ask nothing of them, that they will dare to deny us.

VIII. Wherever the governors of academies hamper our designs, or the catholics or heretics oppose us in our foundations; we

must endeavor by the prelates to secure the principal pulpits; for by this means, the society at least may some time or other have an opportunity of remonstrating their wants, and laying open their necessities.

IX. The prelates of the church above all others, must be mightily caressed when the affair of canonization of any of our members is upon the foot; and at such a time, letters by all means must be procured from princes and noblemen, by whose interest the matter may be promoted at the court of *Rome*.

X. If ever it happen that prelates or noblemen are employed in embassies, all caution must be taken to prevent them from using any religious order that oppose our's, lest their disaffection to us should be infused into their masters, and they propagate it among the provinces and cities where we reside. And if ever ambassadors of this kind pass through provinces or cities where we have colleges, let them be received with all due marks of honour and esteem, and as handsomely entertained as religious decency can possibly admit of.

## CHAP. IV.

*The chief things to be recommended to preachers, and confessors of noblemen.*

I. Let the members of our Society direct princes and great men in such a manner, that they may seem to have nothing else in view but the promotion of God's glory; and advise them to no other austerity of conscience, but what they themselves are willing to comply with; for their aim must not, immediately, but by degrees and insensibly, be directed towards political and secular dominion.

II. We must therefore often inculcate into them, that honors and preferments in the state should always be conferred according to the rules of justice; that God is very much offended at princes, when they any ways derogate from this principle, and are hurried away by the impulse of their passions. In the next place, our members must with gravity protest, and in a solemn manner affirm that the administration of public affairs is what they with reluctance interfere in; and that the duty of their office obliges them often to speak such truths

as they would otherwise omit. When this point is once gained, care must be taken to lay before them the several virtues persons should be furnished with, who are to be admitted into public employes: not forgetting slyly to recommend to them such as are sincere friends to our order: but this must be done in such a manner, as not immediately to come from us, (unless the princes enjoin it :) for it may be effected with a far better grace by such as are their favorites and familiars.

III. Wherefore, let the confessors and preachers belonging to our order, be informed by our friends of persons proper for every office, and above all, of such as are our benefactors; and whose names let them carefully keep by them, that when proper opportunities occur, they may be palmed upon the prince by the dexterity of our members, or their agents.

IV Let the confessors and preachers always remember, with complaisance and a winning address, to sooth princes, and never give them the least offence in their sermons or private conversations: to dispossess their minds of all imaginary doubts and fears, and exhort them principally to faith, hope, and political justice.

V. Let them seldom or never accept of small presents for their own private use, but rather recommend the common necessities of the province or college. At home, let chambers plainly furnished content them; and let them not appear in showy dresses, but be ready at every turn to administer their ghostly advice to the meanest person about the palace; lest they give others occasion to believe, they are willing to be helpful to none but the great.

VI. Immediately upon the death of any person in post, let them take timely care to get some friend of our Society preferred in his room; but this must be cloaked with such cunning and management, as to avoid giving the least suspicion of our intending to usurp the prince's authority; for this reason (as has been already said) we ourselves must not appear in it, but make a handle of the artifice of some faithful friends for effecting our designs, whose power may screen them from the envy which might otherwise fall heavier upon the Society.

## CHAP. V.

*What kind of conduct must be observed towards such religious persons as are employed in the same ecclesiastical functions with us.*

I. We must not be discouraged or beat down by this sort of men, but take proper opportunities, demonstrably to convince princes, and others in authority, who are in any way attached to our interest, that our order contains the perfection of all others, excepting only their cant and outward austerity of life and dress; but if another order should claim pre-eminence in any particular, that it is our's which shines with the greatest lustre in the church of God.

II. Let the defects of other religious orders be diligently canvassed and remarked, and, after full discovery, gradually published to our faithful friends, but always with prudence and a seeming sorrow; and let it be pretended, that it is not in their power to acquit themselves so happily as we, even in the discharge of those functions which are common to us both.

III. But far greater efforts must be made against those, who attempt setting up schools for the education of youth, in places where any of our members do the same already with honor and advantage. And in this case, princes and magistrates must be told, that such, unless timely prevented, will certainly prove nurseries of tumults and sedition; for children, from different methods of instruction, must necessarily imbibe different principles; and lastly, we must persuade them, that no society but our's is qualified for discharging an office of so great importance.

IV. And should these religious orders procure license from the pope, or obtain recommendations from cardinals, our members must oppose these by the interest of princes and noblemen, who should inform his holiness of the merits of our society, and its capacity for the peaceful education of youth; and let this be corroborated by testimonies from the magistrates of the place, concerning the good behaviour and faithful instruction of such as are committed to our care.

V. In the mean time, let our members be mindful to give to the public some signal

instances of their virtue and learning, by directing their pupils in the presence of the gentry, magistrates, and populace, in their several studies, or engaging them in the performance of some other scholastic exercises proper for gaining public applause.



## CHAP. VI.

*Of proper methods for inducing rich widows to be liberal to our Society.*

I. For the managing this affair, let such members only be chosen as are advanced in age, of a lively complexion, and agreeable conversation; let these frequently visit such widows, and the minute they begin to show any affection towards our order, then is the time to lay before them the good works and merits of the society; if they seem kindly to give ear to this, and begin to visit our churches, we must by all means take care to provide them confessors, by whom they may be well admonished, especially to a constant perseverance in their state of widowhood; and this, by enumerating and praising the advantages and felicity of a single life; and let them pawn their faiths, and themselves too, as a security that a firm continuance in such a pious resolution, will infallibly purchase an eternal merit, and prove a most effectual means of escaping the otherwise certain pains of purgatory.

II. And let the same confessors persuade

them to engage in beautifying some chapel, or oratory in their own houses, as a proper place for their daily meditations and devotions; by this means, they will be more easily disengaged from the conversation and address of importunate suitors; and although they have a chaplain of their own, yet never let the confessors desist from celebrating mass, nor on all occasions giving them proper exhortations; and to be sure (if possible) to keep the chaplain under.

III. Matters which relate to the management of the house, must be changed insensibly, and with the greatest prudence, regard being had to person, place, affection, and devotion.

IV. Care must be taken to remove such servants particularly, as do not keep a good understanding with the Society; but let this be done by little and little; and when we have managed to work them out, let such be recommended as already are, or willingly would become our creatures; thus shall we dive into every secret, and have a finger in every affair transacted in the family.

V. The confessor must manage his matters so, that the widow may have such faith in him, as not to do the least thing without

his advice, and his only; which he may occasionally insinuate to be the only basis of her spiritual edification.

VI. She must be advised to the frequent use and celebration of the sacraments, but especially that of penance; because in that she freely makes a discovery of her most secret thoughts, and every temptation. In the next place, let her frequently communicate, and apply for instructions to her confessor; to the performance of which, she must be invited by promises of some prayers adapted to her particular occasions; and lastly, let her every day rehearse the litany, and strictly examine her conscience.

VII. It will be also a great help to the obtaining a perfect knowledge of all her inclinations, to prevail with her to repeat a general confession, although she has formerly made it to another.

VIII. Discourse must be made to her concerning the advantages of the state of widowhood, the inconveniences of wedlock, especially when it is repeated, and the dangers to which mankind expose themselves by it; but above all, such as more particularly affect her.

IX. It will be proper, every now and

then, cunningly to propose to her some match, but such a one, be sure, as you know she has an aversion to; and if it be thought that she has a kindness for any one, let his vices and failings be represented to her in a proper light, that she may abhor the thoughts of altering her condition with any person whatsoever.

X. When therefore it is manifest, that she is well disposed to continue a widow, it will then be time to recommend to her a spiritual life, but not a recluse one, the inconveniences of which must be magnified to her; but such a one as *Paula's*, or *Eustachia's*, &c. and let the confessor, having as soon as possible prevailed with her to make a vow of chastity, for two or three years at least, take due care to oppose all tendencies to a second marriage; and then all conversation with men, and diversions even with her near relations and kinsfolks must be forbid her, under pretence of entering into a stricter union with God. As for the ecclesiastics, who either visit the widow, or receive visits from her, if they all cannot be worked out, yet let none be admitted but what are either recommended by some of our society, or are dependants upon them.

XI. When we have thus far gained our

point, the widow must be, by little and little, excited to the performance of good works, especially those of charity; which, however, she must by no means be suffered to do, without the consent of her ghostly father, since it is of the last importance to her soul, that her talent be laid out with a prospect of obtaining spiritual interest; and since charity ill-applied, often proves the cause and incitement to sins, which effaces the merit and reward that might otherwise attend it.

## CHAP. VII.

*How such widows are to be secured, and in what manner their effects are to be disposed of*

I. They are perpetually to be pressed to a perseverance in their devotion and good works, in such manner, that no week pass in which they do not, of their own accord, lay somewhat apart out of their abundance, for the honor of Christ, the blessed Virgin, or their patron saint; and let them dispose of it in releif of the poor, or in beautifying of churches, till they are entirely stripped of their superfluous stores, and unnecessary riches.

II. But if, besides their general acts of beneficence, they shew a particular liberality to us, and continue in a course of such laudable works, let them be made partakers of all the merits of the society, and favoured with a special indulgence from the provincial, or even from the general, if their quality be such as may in some measure demand it.

III. If they have made a vow of chastity, let them, according to our custom, re-

new it twice a year; and let the day whereon this is done, be set apart for innocent recreations with the members of the society.

IV. Let them be frequently visited, and entertained in an agreeable manner, with spiritual stories; and also diverted with pleasant discourses, according to their particular humours and inclinations.

V. They must not be treated with too much severity, in confession, lest we make them morose and ill-tempered, unless their favour be so far engaged by others, that there is danger of not retaining it; and in this case, great discretion is to be used in forming a judgment of the natural inconsistency of women.

VI. Good management must be used to prevent their visiting the churches of others, or seeing their feasts, but especially those of religious orders; for which purpose, let them hear it often repeated, that all the indulgences of other orders are with greater extent contained in ours.

VII. If they propose to put on a weed, give them the liberty of such a becoming dress as has in it an air both religious and fashionable; that they may not think they

are altogether to be governed by their spiritual guide. Lastly, if there be no suspicion of their inconstancy, but they are, on the contrary, faithful and liberal to our Society, allow them in moderation, and without offence, whatever pleasures they have an inclination to.

VIII. Let women that are young and descended from rich and noble parents, be placed with those widows, that they may, by degrees become subject to our directions and accustomed to our method of living; as a governess to these, let some woman be chosen and appointed by the family confessor; let these submit to all the censures, and other customs of the Society; but such as will not conform themselves, immediately dismiss to their parents, or those who put them to us, and let them be represented as untractably stubborn, and of a perverse disposition.

IX. Nor is less care to be taken of their health and recreations than of their salvation; wherefore if ever they complain of any indisposition, immediately all fasting, canvas, discipline, and other corporal penance must be forbidden; nor let them be permitted to stir abroad even to church, but be tended at home with privacy and



care. If they secretly steal into the garden, or college, seem as if you knew it not, and allow them the liberty of conversation and private diversions with those whose company is most agreeable to them.

X. That the widow may dispose of what she has in favor of the Society, set as a pattern to her, the perfect state of holy men, who having renounced the world, and forsaken their parents, and all that they had, with great resignation and cheerfulness of mind devoted themselves to the service of God. For the better effecting of this, let what is contained in the constitution and statutes of the Society relating to this kind of renunciation, and forsaking of all things, be explained to them, and let several instances of widows be brought, who thus in a short time became saints, in hopes of being canonized, if they continued such to the end. And let them be apprized, that our Society will not fail to use their interest at the court of *Rome* for the obtaining such a favor.

XI. Let this be deeply imprinted on their minds, that, if they desire to enjoy perfect peace of conscience, they must, as well in matters temporal as spiritual, without the least murmuring, or inward reluctance, en-

tirely follow the direction of their confessor, as one particularly allotted them by divine providence.

XII. They must be also instructed upon every occasion, that their bestowing of alms to ecclesiastics, and even to the religious of an approved and exemplary life, without the knowledge and approbation of their confessor, is not equally meritorious in the sight of God.

XIII. Let the confessors take diligent care to prevent such widows as are their penitents, from visiting ecclesiastics of other orders, or entering into familiarity with them, under any pretence whatsoever; for which end, let them, at proper opportunities, cry up the Society as infinitely superior to all other orders; of the greatest service in the church of God, and of greater authority with the Pope, and all princes; and that it is the most perfect in itself, in that it discards all persons offensive or unqualified, from its community, and therefore is purified from that scum and dregs with which these monks are infected, who, generally speaking, are a set of men unlearned, stupid, and slothful, negligent of their duty, and slaves to their bellies.

XIV. Let the confessors propose to them,

and endeavour to persuade them to pay small pensions and contributions towards the yearly support of colleges and professed houses, but especially of the professed house at *Rome*; nor let them forget the ornaments of churches, wax-tapers, wine, &c. things necessary in the celebration of the sacrifice of the mass.

XV. If any widow does in her life-time make over her whole estate to the Society; whenever opportunity offers, but especially when she is seized with sickness, or in danger of life, let some take care to represent to her the poverty of the greatest number of our colleges, whereof many just erected have hardly as yet any foundation; engage her, by a winning behaviour and inducting arguments, to such a liberality, as (you must persuade her) will lay a certain foundation for her eternal happiness.

XVI. The same art must be used with princes and other benefactors; for they must be wrought up to a belief, that these are the only acts which will perpetuate their memories in this world, and secure them eternal glory in the next: but should any persons out of ill-will pretend to trump up the example of our Saviour, who had not whereon to lay his head, and from thence

urge, that the Society of Jesus ought to distinguish themselves by their poverty: in answer to such insinuations as these, we must seriously inculcate on the minds of all, that the state of the church, being altered from what it was, and now changed into a monarchy, it cannot maintain its ground against mighty enemies, unless supported by great authority and power, and that it is that little stone which was foretold by the prophet, should be hewn out of the rock, and afterwards rise into a vast mountain.

XVII. Those who are inclined to acts of charity, and the adorning of temples, should be frequently told, that the height of perfection consists in withdrawing their affections from earthly things, thereby making Christ and his followers possessors of them.

XVIII. But since our expectations must necessarily be less from widows that educate their children for the business of the world; we shall now proceed to lay down methods proper for preventing this inconvenience.

## CHAP. VIII.

*How widows are to be treated, that they may embrace religion, or a devoted life.*

I. As it will behove the widows to act with resolution, so must we proceed with gentleness upon this occasion. Let the mothers be instructed to use their children harshly, even from their cradles, by plying them with reproofs and frequent chastisements, &c. And when their daughters are near grown up to discretion, let them then be especially denied the common dress and ornaments of their sex; at all times offering up prayers to God, that he would inspire them with a desire of entering into a religious order, and promising them very plentiful portions, on condition they would become nuns; let them lay before them the many inconveniences attending every one in a married state, and those in particular which they themselves have found by woful experience; often lamenting the great misfortunes of their younger years, in not having preferred a single life. And lastly, let them persist to use them in this manner, that their daughters may think of a religious

state, being tired by leading such a life with their mothers.

II. Let our members converse familiarly with their sons, and if they seem fit for our turn, introduce them occasionally into the college, and let every thing be shown with the best face, to invite them to enter themselves of the order: as the gardens, vineyard, country-seats, and villas, where those of our Society pass an agreeable life: let them be informed of our travels into several parts of the world, of our familiarity with princes, and whatever else may be agreeable to youth: let them see the outward neatness of our refectories and chambers, the agreeable intercourse we have one with another, the easiness of our rules, which yet has the promise of the glory of God: and lastly, the pre-eminence of our order above all others; not forgetting, amidst our discourses of piety, to entertain them also with pleasant and diverting stories.

III. Let us now and then (as if by divine inspiration) exhort them to religion in general; and then artfully insinuate the perfection and conveniences of our institution above others: and take care to set in a due light, both in public exhortations and private discourses, how heinous a crime it is to re-

sist the immediate call of God, and lastly, let them be soothed to the performance of spiritual exccises, to determine them in the choice of such a state of life.

IV. We must also take care to provide for these youths, tutors that are firmly attached to our interest ; who must keep a strict eye over them, and continually exhort them to such a course of life ; but should they seem reluctant, abridge them of some of their former liberties, that by such restraint they may become conformable. Let their mothers set forth the difficulties which the family labour under ; and if, after all, they cannot be brought of their own accord to desire admission into the Society, send them to distant colleges belonging to the order, under the notion of keeping them closer to their studies ; and from their mothers let them receive little countenance, but let our members make use of the most alluring behaviour, that their affections may be brought over to us.

## CHAP. IX.

*Of increasing the revenues of our Colleges.*

I. Never admit any person, if it can well be prevented, to his last degree, so long as he shall have an expectation of any estate falling to him, unless he has a brother in the Society who is younger than himself, or some other important reasons require it; but above all things, and in every action, the increase of the Society must be regarded, for ends known to the superiors; who in this point (no doubt) agree that, for the greater displaying of God's glory, the church should be restored to its ancient splendour, by the perfect harmony of all its clergy. Wherefore let it frequently, in every place, be published, that the Society consists partly of professors so very poor, that, excepting the daily alms of the faithful, they are entirely destitute of the common necessaries of life; and partly of others, poor indeed, but possessed of some little matters, by help whereof they subsist, being, neither for their studies, nor the duties they perform, an incumbrance to the people, as other mendicants are. Therefore let confessors of



princes, and noblemen, widows and others, (from whom our expectations may reasonably be large) with great seriousness inculcate this notion, that while we administer to them in divine and spiritual things, they at least should, in return, contribute to us of their earthly and temporal: and let no opportunity ever be slipt of receiving from them whatever is offered: and if any thing be promised, and the performance delayed, take care to remind them thereof with prudence, and in such a manner as may best conceal our love of riches. But should any confessors, either of noblemen, or others, seem the least negligent to put in practice these rules, let him, at a proper opportunity, be removed, and put another more fit in his room; and should it be necessary, for the greater satisfaction of the penitents, let him be sent to one of the most distant colleges, saying, that a person of his ability, would be there of much greater service to the Society: for we have lately been informed that several young widows, being snatched away by sudden death, did not bequeath to us their valuable effects through the negligence of some members who did not take care to accept of them in due time; for in getting these things, regard is not to be had to the time, but the good inclination of the penitent.

II. Let various wiles be used to draw prelates, canons, pastors, and other rich ecclesiastics, to the exercise of spiritual acts, that through their affection for holy things, we may gradually gain them to the Society; and by that means promise ourselves to be in some measure partakers of their liberality.

III. Confessors must remember to sift out of their penitents, at proper opportunities, what family, relations, parents, friends, and effects, they have: then learn their reversions, state, intention, and resolution, which they must endeavour to mould in favour of the Society, if it be not so already. If, at first trial, we have prospect of advantage, (it being improper to pry into all things at once) let the same confessor, under pretence of better clearing their conscience, or doing some soul-saving penance, strictly enjoin them to make weekly confessions: and gravely, and with a seeming honest intention, invite them to it, that he may have the better opportunity to propose the questions, at several times, which he could not so conveniently offer at once. The matter succeeding according to his wish; if it be a female penitent, let all ways be tried to induce her to persist in frequent confessions, and constant attendance on the service of the

church. If a male, to frequent the company of the members of our Society, and to endeavour to enter into a familiarity with them.

IV. What has been said, in relation to widows, must be made use of towards merchants, rich citizens, and married people who are childless; whose entire estates the Society may often acquire, provided these rules be prudently put in practice: but, chiefly they must be observed with respect to rich female devotees, who often converse with our members; upon whose account the common people can but grumble at most, unless they happen to be descended from very noble families.

V. Let the rectors of colleges endeavour to procure thorough information of the houses, gardens, farms, vine-yards, villages, and other effects, belonging to the prime nobility, merchants and citizens; and (if possible) of the taxes and rents with which they are incumbered: but this may be done with caution, and most effectually at confessions, in familiar conversation, and private discourses. And whenever a confessor has got a rich penitent, let him immediately inform the rectors, and try all winning artifices to secure him.

VI. But the whole success of our affairs turns chiefly on this point; viz. That all our members, by studying a compliance with every one's humour, work themselves into the good graces of their penitents, and others they converse with; to which end, where places are inhabited by the rich and noble, there let the provincials take care to send a considerable number: and that they may perform this with more prudence and success, let the rectors not omit giving them full instructions (as occasion requires) what a plentiful harvest is like to crown their endeavours.

VII. Let inquiry be made, whether, by taking their children into the order, their contracts and possessions may fall to the Society; and if so, whether, should they enter into an agreement with us, any part of their effects could be made over to the college, in such a manner, that it may, after a limited time, revert unto us; and for the better success in this affair, let the necessities of the Society, and the load of debts they labour under, be particularly represented to the nobility and those that are rich.

VIII. If it happen that the widows and rich married people, who are our friends, have daughters only, let these be persuaded

by our members to make choice of a religious life; that, a small fortune being left to them, the Society may, by degrees, get the rest into their possession: and if they have sons who are fit for our turn, let them be allured to us, and the others be enticed, by the promise of small rewards, to enter themselves of different orders. But should there be an only son, let no means be omitted for the bringing him over to the Society, and freeing him from all fear of his parents; let him be persuaded it is a call from above; and shown how acceptable a sacrifice it would be to God, should he desert his parents without their knowledge or consent; if this be effected, let him enter his noviciate in a remote college, having first given information to the general. But if they happen to have both sons and daughters, let the daughters be first disposed of in a nunnery; and afterwards let the sons be drawn into the Society, when they are got into possession of their sisters' effects.

IX. Let superiors earnestly, but with mildness, advise the confessors of such widows, and married people, to apply themselves industriously for the service of the Society, according to the instructions before laid down; but if they will not act

comformable thereto, let others be substituted in their places, and they removed a good way off, to prevent them from keeping up the least correspondence with any of the family.

X. Let the widows or other devotees, who seem with fervency to aspire at spiritual perfection, be brought to give up all they have to the Society, and be contented to live upon such allowance as we from time to time shall think they have occasion for; that, by easing their minds of the cares and anxieties of worldly affairs, they may be more at liberty for the service of God.

XI. The better to convince the world of the Society's poverty, let the superiors borrow money on bond, of some rich persons who are our friends, and when it is due defer the payment thereof. Afterwards let the person who lent the money (especially in time of dangerous sickness) be constantly visited, and by all methods wrought upon to deliver up the bond; by this means, we shall not be mentioned in the deceased's will; and yet gain handsomely, without incurring the ill-will of their heirs.

XII. It will also be proper to borrow money of some at a yearly interest, and

dispose of it to others at a higher rate, that the income on one hand may more than answer the outgo on the other. For in the mean time, it may happen, that our friends, to whom we are indebted, compassionating the necessities of the Society, when they find us engaged in erecting of colleges, or building of churches, may by will, or donation in their life-times, forgive us the interest, and may be the principal.

XIII. The Society may also advantageously traffic under the borrowed names of some rich merchants, our friends; but never without a prospect of certain and abundant gain; and this may be done even to the *Indies*, which hitherto, by the bountiful favour of God, have furnished us not only with souls, but also plenteously supplied our coffers with wealth.

XIV. In whatever places our members reside, let them never omit to provide a physician who is firm to the interest of the Society: him let them recommend to the sick, and prefer before all others; that he, in return, by extolling our Society above all other religious orders, may occasion us to be called to all persons of distinction, when afflicted with sickness, but chiefly to such as are past hopes of recovery.

XV. Let the confessors be constant in visiting the sick, but especially such as are thought to be in danger; and that the ecclesiastics and members of other orders may be discarded with a good pretence, let the superiors take care that when the confessor is obliged to withdraw, others may immediately succeed, and keep up the sick person in his good resolutions. At this time it may be adviseable to move him by apprehensions of hell, &c. at least of purgatory; and tell him, that as fire is quenched by water, so sin is extinguished by acts of charity; and that alms can never be better bestowed, than for the nourishment and support of such who by their calling profess a desire to promote the salvation of their neighbour. Thus will the sick become partakers of our merit, and by it atone for the sins they have committed; for charity covers a multitude of sins. This virtue may be also represented to them as that wedding garment, without which no one is admitted to the heavenly feast. Next let some passages be quoted out of the sacred writ, and holy fathers, which (regard being had to the sick person's capacity) shall be judged most proper for persuading him to a compliance.

XVI. Lastly let the women who com-



plain of the vices or ill-humour of their husbands, be instructed secretly to withdraw a sum of money, that by making an offering thereof to God, they may expiate the crimes of their sinful help-mates, and secure a pardon for them.

## CHAP. X.

*Of the private rigour of discipline in the Society.*

I. Whoever hath alienated our female devotees or other friends, from our churches, or frequent converse with our members: whoever hath withdrawn alms to other churches or orders, themselves, or persuaded the rich and well-inclined to us, to do it; whoever, at the time of disposal of their effects, hath shown a greater affection to their near relations, than to the Society: (a plain demonstration of an unmortified mind, and directly contrary to the thorough mortification enjoined professors:) whoever hath converted the alms of penitents, or of other our friends, to the use of their own necessitous kinsfolks: let them all be discarded, as enemies to the Society, of what age or condition soever they be; yet for this, let some other pretence be alleged. But to prevent their making complaint of this usage, let them not be expelled immediately, but first be restrained from hearing confessions, be plagued and perplexed

with exercise of the most servile offices; be obliged to perform such duties, to which it is evident they have an utter aversion; let them be removed from higher studies and honourable employes, and harrassed with chapters and public censures, let them be debarred of recreations. and conversation with strangers, and be denied, in dress and every thing else, whatever is not absolutely necessary; till by such rigorous methods of chastisement, they become impatient, and murmuring against us; let them then be dismissed, as persons not duly mortified, whose bad example may be pernicious to others; and if the reason of their expulsion be required by their parents, or the prelates of the church, let them be represented as not having the true spirit of the Society.

II. Let such also be dismissed, who make a scruple of acquiring riches for the Society, and set forth as persons too much in love with their own opinions: and if they desire to give an account of their actions before the provincials, let them not be heard, but compelled to conform themselves to the statute, which commands implicit obedience from all.

III. Let us observe, from the first en-

trance, and even from their tender years, who they are that make the greatest advances in their affection for us: and let such as are found to retain a love, either for other orders, the poor, or their parents, be, by little and little, disposed for dismissal, according to the method already mentioned, since they are not likely to prove of any service to the Society.

## CHAP. XI.

*How our members are unanimously to behave towards those who are expelled the Society.*

I. Since those that are dismissed, do frequently very much prejudice the Society, by divulging such secrets as they have been privy to; their attempts must therefore be obviated in the following manner. Let them be prevailed upon, before they are dismissed, to give it under their hands, and swear, that they never will, directly or indirectly, either write or speak any thing to the disadvantage of the order; and let the superiors keep upon record, the evil inclinations, failings and vices, which they, according to the custom of the Society, for discharge of their consciences, formerly confessed: this, if ever they give us occasion, may be produced by the Society, to the nobility and prelates, as a very good handle to prevent their promotion.

II. Let it be immediately published through all our colleges, that such and such are dismissed; and let the general causes of their expulsion (such as an unmortified mind, disobedience, disaffection for spiritual

exercises, an obstinate adherence to their own opinions, &c.) be highly aggravated. In the next place, let all be advised to keep no correspondence with them upon any account whatsoever. And if strangers should happen to make any mention of them, let all our members unanimously affirm, in every public place, that the Society expels none without weighty causes; spewing out, as the sea, all its dead carcasses, &c. and let such causes also be artfully insinuated, which have occasioned us any ill-will, that their ejection may appear to the world with a more commendable grace.

III. In private exhortations, at people's houses, let these be represented as persons very turbulent, and continually importuning a re-admission into the Society. And let their sad fate be industriously aggravated, who, after exclusion, have happened to come to an untimely or miserable end.

IV. Whatever accusations these bring against us, let them be oppugned by the authority of some grave members, who must every where declare that the Society dismisses none but upon very good reasons, nor ever lops off members that are sound; this must be confirmed by the zeal and concern we show for the souls of all strangers

in general: how much greater must it therefore be for those who are members of our order?

V. In the next place, let the Society, by all manner of obligations, endeavour to prevail upon the noblemen and prelates, with whom the dismissed may have any credit or authority, to deny them their countenance; and let it be shown that the common good of an order, which is as famous as it is useful to the church, should always be preferred to the private advantage of any particular person whatsoever: and should they still retain an affection for them, it will then be of importance to lay open the causes of their expulsion, and even to aggravate them with those we have no positive proof of, so they can but be deduced by probable consequence.

VI. Let all possible care be taken to hinder the promotion of such to offices and preferments in the church, who of their own accord have relinquished the Society; unless they submit themselves, and all they have in the world, to our disposal in such a manner, that it may plainly appear to every one, they are willing to have their whole dependance on us.

VII. Let them (as far as is possible) be timely removed from the exercise of honourable functions in the church, such as preaching, confessing, and publishing of books, &c. lest by these means they attract the affection and applause of the people. The strictest inquiries must therefore be made into their lives, manners, and conversations, what they apply themselves to, and their very intentions: to which end, matters must be so managed, that we may keep up a good correspondence with some of the family in which they live, and the minute the least trip be discovered, or any thing deserving censure, let it be industriously spread abroad in the world, by some of the lower rank of people, who are our friends, that so the noblemen or prelates may be restrained from showing them any farther countenance, for fear of the scandal it may bring upon themselves; and should they behave so as to leave us no room to find fault, let their virtues and laudable actions be depreciated by subtile insinuation, and doubtful expressions; till the esteem and credit they had formerly acquired, be lessened in the opinion of the world: for it is altogether for the interest of the Society, that the dismissed especially such as of their own accord desert it,) should be entirely kept under.



VIII. Let the misfortunes, and unlucky accidents, which happen to them, be immediately published; but with entreaties for the prayers of good christians, that the world may not think we are hurried away by passion: but, among our members, let these things, by all means, be represented in the blackest colours, that the rest may be the better secured.

## CHAP. XII.

*Who should be kept, and favoured in the Society.*

I. Let diligent labourers, whose industry is equally bent on promoting the temporal, as the spiritual interest of the Society, be always held in the greatest esteem; of which sort are (generally speaking) confessors of princes and noblemen, of widows and rich female devotees, preachers, professors, and whoever are privy to these secret instructions.

II. The impaired in strength, and decrepid with age, must be next considered, according as they have employed their several talents for the temporal advantage of the Society; that a grateful regard may be shown to their past labours, and because they may also (remaining always at home) be made use of, to pry into the actions of the other domestics, and communicate to the superiors a faithful account of whatever miscarriages they shall be guilty of.

III. These should scarce ever be dis-

missed, least we bring an ill reputation upon the Society.

IV. Besides these, let all be caressed, who are distinguished either for their parts, nobility or riches, especially if they have friends or relations who are firm to our interests, possessed of power, and have given convincing proofs of a sincere affection towards us, according to the method before laid down. Let these be sent to *Rome*, or some other famous universities, to prosecute their studies; but if their inclinations lead them to do this in the province, let them be encouraged by the particular affection and favour of the professors, till they have surrendered to us their effects, let nothing be denied them; but when once we have got them to do this, oblige them then to mortification, like the rest, but not without having a little regard to their past beneficence.

V. Let the superiors also show a particular respect to such as have allured any clever youths into the Society; since this is no trifling testimony of their affection for us: but till these are professed, care must be taken not to give those too great indulgence, for fear they should carry away again those very persons they brought to us.

## CHAP. XIII.

*How to pick out young men to be admitted into the Society, and in what manner to retain them.*

I. Let us endeavour, with the utmost prudence, to pick out young men, of a good genius, an agreeable personage, and noble family, or at least such as excel in some one of these.

II. That they may, with greater ease, be drawn to us, let the masters, who have the care of their instruction, both during, and also after school-time, by a particular mildness, prepossess them in our favour, and insinuate how acceptable an offering it is to the Almighty, when any one dedicates himself, and all that he has, to him; especially in the Society of his son.

III. At proper opportunities, let them be entertained in our colleges and gardens, and sometimes at our country-seats; let them accompany our members at times of recreation, and by little and little be drawn into a familiarity; but, however, with such

proper cautions as may prevent its breeding in them contempt.

IV. Let not their masters be allowed to chastise, nor keep them in subjection as the other scholars.

V. Let them be allured, by little presents, and indulgement of liberties agreeable to their age; and, above all, let their affections be warmed with spiritual discourses.

VI. Let it be inculcated, that their being chosen out of such a number, rather than any of their fellow-collegiates, is a most pregnant instance of divine appointment.

VII. On other occasions, but especially in exhortations, let them be terrified with denunciations of eternal punishment, unless they accept of the heavenly invitation.

VIII. The more earnestly they desire admission into our Society, the longer let the grant of such favour be deferred, provided, at the same time, they seem stedfast in their resolution; but if their minds appear to be wavering, let all proper methods be used for the immediate firing of them.

IX. Let them be strictly cautioned, not to make the least discovery of their call to any

intimate friends, not even so much as to their parents, before they are become one of us: that if afterwards any temptation to fall off, arises, both they and the Society will be wholly at their liberties; and should we get the better of such inclinations, it will always be a handle, from their past irresolution, to stir them up to a firmer perseverance for the future, if this happens while they are novices, or after they have made but simple vows.

X. But since the greatest difficulty occurs in drawing in the sons of noblemen, persons of distinction, and senators, while they are under the wing of their parents, who endeavour to train them up to succeed in their employments: let our friends, rather than members, persuade them to send their children into other provinces, and remote universities, wherein some of our order are tutors; private instructions, concerning their quality and condition, being first transmitted, that they may be the better enabled, by touching upon right strings, to secure their affection to the Society.

XI. When they are more advanced in age let them be enticed to the performance of some spiritual exercises, this method having been attended with very good success among the *Germans* and *Polanders*.

XII. In troubles and afflictions we must administer comfort to every one according to their several qualities and conditions, by laying before them how often riches are a curse to the possessors, and privately exhort them not to contemn the call of God, the doing which exposes the offender to no less a penalty than that of hell-fire.

XIII. That parents may more readily condescend to their sons desires of becoming members of our Society, it will be highly expedient to extol the excellence of its institutions, in comparison of that of all other orders; the sanctity and learning of our brethren, the unspotted character they maintain among all, and the universal honour and applause they meet with every where, from persons of all qualities and degrees. Let an enumeration be made of the princes and noblemen, who, to the great comfort of their souls, lived in this Society of *Jesus*, and are dead, and yet live. Let us show that nothing is more pleasing to God, than that young men should devote themselves entirely to him, especially as companions in the Society of his Son; and that it is one of the greatest felicities, for a man, from his youth, to bear the yoke of the Lord: but if any difficulties be started,

by reason of the tenderness of their age, let the easiness of our institution be explained, which contains nothing in it very difficult to be observed, except the keeping of three vows; and (which is very remarkable) not any one rule, whose non-observance would be the commission even of a venial sin.



## CHAP. XIV.

*Of reserved cases, and causes of dismissal from the Society.*

I. Besides the cases already mentioned in our statutes, in which the superior only, or the ordinary confessor, by his authority, has power to absolve; there are others, namely, sodomy, effeminacy, fornication, adultery, uncleanness, unseemly commerce with man or woman; the commission also of any heinous offence against the Society, its honour or interest, whether through zeal or otherwise; all which also are just causes of expulsion.

II. But if any one at the sacrament confesses sins of this kind, till promise be made, out of confession to discover them to the superior, either himself, or by his confessor, let not absolution be given him; and then let the superior take such resolutions as shall tend most to the common good of the Society, but if there be hopes of smothering the crime, let it then be punished with an adequate penance: but if not, let him, as soon as possible, be expelled; let the con-

fessor however be always very cautious, not to inform the penitent that he is in danger of it.

III. If it come to the ear of any of our confessors, that a strange woman has had to do with a member of the Society; let her not be absolved before she has discovered his name, out of confession; and even when this is done, let her by no means receive absolution till she has further obliged herself, by an oath, never to reveal it to any one living without our consent.

IV. If two of our members have carnally sinned, let the first that discovers it, be retained; and the other expelled: but let him that stays with us be mortified and plagued with such intolerable discipline, that we may drive him to commission of some fresh offence which will afford a good handle for spewing him out; and the first time it offers, be sure to lay hold on it.

V. As the Society is a body, both noble and excellent in the church, it has authority to lop off such members, who, though at their entrance, they might seem fit for our purpose, should afterwards prove unqualified for execution of our designs. To effect this, a method may easily be found, to wit,

by continually using them hardly, and doing every thing contrary to their inclinations; by subjecting them to severe superiors; and by forcing them from the more honourable studies and functions, till they begin to murmur against such usage.

VI. Nor let such by any means be retained as either openly oppose their superiors, or, in public or private, make complaints against them to their fellow-members, but especially to strangers; or such as condemn, to their associates, or strangers, the conduct of the Society in the amassing or management of temporal goods, or any other of our methods of proceeding: as for instance, our suppressing, and keeping under all either disaffected to, or expelled from, our order, &c. or that, admit in conversation, or defend the *Venetians, French,* or others, who by hindering us from getting a footing among them, have done the Society intolerable damages.

VII. Before the time of their dismissal, let them be treated with the utmost severity, removed from their usual duties, and hurried about from one to another; and though they do whatever you task them, yet always find fault, and under this pretence remove them to some other. For the

slightest offence, though inadvertently committed, be sure you subject them to a heavy punishment; in public, constantly abash them, till they are able no longer to bear it, and then turn them out, as persons whose example may be pernicious to others; and for this purpose, chose such place and opportunity, as they never in the least thought of.

VIII. If any of our order has certain expectations of a bishoprick, or other ecclesiastical preferment, let him, besides the usual vows of the Society, be obliged to make another; namely, That he will always entertain a favourable opinion, and on all occasions speak honourably of us; that he will never confess, but to one of our members, nor determine, in any affair of moment, without first consulting the judgment of the Society: for non-observance of which by cardinal *Tolet*, our order obtained from the holy see, that no *Maran* (descended from the perfidious race of *Jews* and *Mahometans*.) who will not oblige himself to perform such a vow, should ever, for the future, be admitted among us; but immediately expelled as a most virulent enemy, though a person of ever so great fame and reputation.

## CHAP. XV.

*Of our conduct towards nuns, and female devotees.*

I. Let the confessors and preachers be very cautious of offending nuns, or of leading them into any the least temptation contrary to their calling; but, on the other hand, having by all means gained the affection of the governesses, let them manage so as at least to take their extraordinary confessions, and preach to them, if they find them forward in making grateful returns; for persons descended from noble families, especially rich abbesses, are capable of being very serviceable to us, either through their own, or the interest of their parents and friends; so that by currying favour with the principal monasteries, the Society may by degrees get an acquaintance, and work themselves into the friendship of almost the whole city.

II. Yet, on the other side, let our female devotees be forbid to frequent nunneries, lest they should be most taken with that kind of life; and we thereby be baulked in our expectations of what they have. But

let them be induced to the performance of their vow of chastity, and obedience, by the care of their confessor, by his showing them that such method of living, is conformable to the purity of the primitive church, being as a candle which diffuses its light through the whole house, and not hid under a bushel, and consequently contributing nothing to the edification of our neighbour, or the good of souls; and, like the good widows in the gospel, that they should communicate of their substance to Christ, by their bounty to his companions. Lastly, let every argument be applied which may create in them an aversion to a recluse life; but let all these instructions be delivered to them under the strictest obligations to secrecy, lest other orders should happen to hear of them.

## CHAP. XVI.

*In what manner we must outwardly feign a contempt of riches.*

I. Lest the seculars should represent us as too much hankering after riches, it will be proper now and then to refuse such small and trifling alms, as are offered for performance of pious offices; though of such as are thoroughly attached to our interest, we must readily accept whatever they give us, lest we bring upon ourselves the imputation of covetousness, for our swallowing nothing but presents of value.

II. Let burial in our churches be denied to persons of a base character, although, in their life-times, they have been ever so much our friends, lest the world should surmise that we hunt after riches, by the numbers of the deceased, and come to a knowledge of what we gain by them.

III. Let widows and others who have given us almost all they possessed, (though then they are on equal footing with others) be treated with much more rigour; lest

people should imagine, their greater indulgence proceeds from our hopes of secular advantages. The same method should be also observed with such as are in the Society, but this must be after they have entirely given up all into our hands: and if ever after there be a necessity for it, let them be dismissed; but this must be done with such discretion, that they may be induced to leave to the order, part at least of what they formerly gave us; or bequeath it by will, at the time of their death.



## CHAP. XVII.

*Of the methods of advancing the Society.*

I. Let our members chiefly endeavour at this, always to act with humanity, even in things of trifling moment; or at least to have the outward appearance of doing so; for by this means, whatever confusions may arise in the world, the Society of necessity will always increase and maintain its ground.

II. Let all earnestly endeavour so to shine in their learning and good example, that other religious, especially those of the clergy, &c. may be eclipsed, and the common people at length drawn in to request us to discharge every office. And let it be also publicly declared, that a very great fund of learning is not so absolutely necessary in pastors, provided in all other respects they discharge their duty as they ought; for the Society can assist with advice on emergencies, for which reason it has good offices of this sort in a particular esteem.

III. Let kings and princes be kept up in this principle, that the Catholic faith, as matters now stand, cannot subsist without

the civil power, which however must be managed with the greatest discretion. By this means our members will work themselves into the favour of persons in the highest post of government, and consequently be admitted into their most secret councils.

IV. It will be also proper to entertain their curiosity with the newest, choicest, and most genuine transcripts that can be purchased from all places.

V. Nor will it contribute a little to our advantage, if, with caution and secrecy, we foment and heighten the animosities that arise among princes and great men, even to such a degree, that they may weaken each other. But if there appear any likelihood of reconciliation, then as soon as possible let us endeavour to be the mediators, lest others prevent us.

VI. The nobility and populace must, by all methods, be persuaded into a belief, that the Society was instituted by the particular direction of divine providence, according to the prophecies of the abbot *Jachim*, that by this means, the church, though depressed by the attempts of heretics, may be raised again to its primitive lustre.

VII. The favour of the nobility and supe-

rior clergy, once got, our next aim must be to draw all cures and canonships into our possession, for the more complete reformation of the clergy, who heretofore lived under the certain regulation of their bishops, and made considerable advances towards perfection. And lastly, let us aspire to abacies and bishoprics, the obtaining which, when vacancies happen, will very easily be effected, considering the supineness and stupidity of the monks ; for it would entirely tend to the benefit of the church, that all bishoprics, and even the apostolical see, should be hooked into our hands, especially should his holiness ever become a temporal prince over all. Wherefore, let no methods be untried, with cunning and privacy, by degrees, to increase the worldly interests of the Society, and then, no doubt, a golden age will go hand in hand with an universal and lasting peace, and the divine blessing of consequence attend the catholic church.

VIII. But if our hopes in this should be blasted, and since offences of necessity will come, our political schemes must be cunningly varied, according to the different posture of the times ; and princes, our intimates whom we can influence to follow our councils, must be pushed on to embroil them-

selves in vigorous wars one with another, to the end, our Society, (as promoters of the universal good of the world) may, on all hands, be solicited to contribute its assistance, and always employed in being mediators of public dissensions: by this means the chief benefices and preferments in the church will, of course, be given to us by way of compensation for our services.

XI. Finally, the Society must endeavour to effect this at least, that having got the favour and authority of princes, those who do not love them, may at least fear them.

**END OF SECRET INSTRUCTIONS.**

## MORALITY OF THE JESUITS.

*Lemoigne*, Prop. 1. page 36. "A Christian may deliberately discard his christian character, and act as other men, in those things which are not properly christian!"

*Alagona*, Thom. Aquin. Sum. Theol. Compend. Quest. 94, page 230. "Ex mandato Dei licet occidere, &c." By the command of God, it is lawful to murder the innocent, to rob, and to commit all lewdness, because he is Lord of life, and death and all things; and thus to fulfil his mandate is our duty!"

HIGH TREASON. *Philopater*, Respons. ad Edict. Sec. 2, Num. 157, 158. pag. 106. "All theologians and ecclesiastical lawyers affirm, that every Christian government, as soon as they openly abandon the Roman faith, instantly are degraded from all power and dignity, by human and divine right; all their subjects are absolved from the oath of fidelity and obedience which they have taken; and they may and ought, if they have the power, to drive such a government, from every Christian state, as an apostate, heretic, and deserter from Jesus Christ, and a declared enemy to their republic. This certain and indubitable decision of all the most learned men, is perfectly conformed to Apostolic doctrine!"

*Henriquez*, Sum. Theol. Moral. Vol. 1. Lib. 14. Cap. 10. pag. 869. "If an adulterous priest, aware of his danger, having visited an adulteress, is assailed by her husband, kills the man in his own defence, he is not criminal."

*Fagundez*, Precept. Decalog. Vol. 1. Lib. 4. Cap. 2. pag. 501, 655; and Vol, 2. Lib. 8. Cap. 32. pag. 390.

“*Papist children may accuse their parents for heresy, although they know that their parents will be burnt for it.*”

*Amicus*, Num. 131. “*A Priest may kill those who hinder him from taking possession of any ecclesiastical office.*”

*Escobar*, Theolog. Moral. Vol. 4. Lib. 32. Sec. 2. Prob. 5. pag. 274. “*It is lawful to kill an accuser, whose testimony may jeopard your life and honor.*”

*Cardenas*, Crisis Theolog. Diss. 23. Cap. 2. Art. 1. pag. 474. “*Servants may secretly steal from their masters as much as they judge their labor is worth, more than the wages which they receive.*” To this agrees *Taberna*.

*Gordonus*.—Theolog. Moral. Univ. Lib. 5. Quest. 3. Cap. 4. pag. 826. “*A woman may take the property of her husband, to supply her spiritual wants, and to act like other women.*”

*Taberna*, Vol. 2. Pars. 2. Tract. 2. Cap. 31. pag. 288. “*Is a witness bound to declare the truth before a lawful Judge? No—if his deposition will injure himself or his posterity; or if he be a Priest; for a Priest cannot be forced to testify before a secular Judge.*”

*Molina*, Vol. 3. Disput. 16. pag. 1768. “*Priests may kill the Laity to preserve their goods,*” &c. &c.

At a very early period after the establishment of the order of Jesuits, the civil and ecclesiastical authorities of France proclaimed that “*The Society was dangerous to the Christian faith, disturbers of the peace, and more fitted to corrupt than to edify.*”

THE END.

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